

THE ECLECTIC THEOSOPHIST

New Series Vol. XXI, No. 3
ISSN: 0890-8117
Fall 1992



*A Quarterly Journal
of the Wisdom Religion
Following the
Blavatsky/Point Loma
Tradition*

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What is Truth?

G. DE PURUCKER

How may we find truth, or distinguish as among different teachings calling themselves truth, as to which is the proper or the best? What is truth? Do you remember Pontius Pilate, when he was examining Jesus, putting the question: What is truth? I ask you the same: What is truth? Do you think, any one of you or any son of man, that you have all truth within the small compass of your mind? Don't you see what a preposterous question this is? All we can know of truth is partial cognisance of the laws of the Universe, an ever-growing cognisance, an ever-increasing range of consciousness and feeling, a growth in wisdom and inner power. But if any man could encompass the whole truth within the small compass of his mind,

of his brain, what a sad outlook for all the future there would lie before him. He has ended, he has finished, he has it all! He has infinite truth—all of which is fortunately impossible.

Truth is relative, because what men call truth is just so much as each individual man can understand, take in, receive and digest, of the laws of the Universe around us; and by that I mean the spiritual Universe even more than the gross physical one that gives us our bodies. Truth is relative, I repeat, which means in the simplest way of speaking, that what is truth to Jack may be false to John. Charles may see where Jack fails and where John fails, and have a vision of a still higher truth; and some other

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BOOK of KELLS*

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San Diego, CA 92166

Note to Subscribers:

Due to increased cost of
printing and postage, the
new quarterly subscription
rate is:

USA 7.00/year
OVERSEAS 10.00/year
(All overseas subscriptions
will only be sent airmail.)

EDITORIAL

G. DE PURUCKER — AND THE VOICE OF THE PEOPLE

by W. Emmett Small

When in the cyclic course of history the Teacher comes and gives the Teaching in line with the Original Source, a few respond; but the many, whom we here call the Voice of the People, remain lethargic or respond not at all. The Light fails for that cycle and the cover of Night descends. And Karma reports the resulting history.

That was the historic course some two thousand years ago. The Teaching was given appropriate for that cyclic time. The faithful understood and strived to live the great precepts; but the majority, the Vox Populi, filled with their own loudness, became increasingly deaf to the great Call, and within a hundred years division and discord had brought irreparable disunity. Karma had its inevitable say, and the Dark Ages enfolded the western world.

And we should ask ourselves today, Was it not, though in less degree, the same when the great New Effort was made by H.P.B. in 1875? She carried out the work she was pledged and trained to do. But, again, what of the Voice of the People? An honest reading of history tells us something of the failure again. And later, and in the lifetime of some still living who remember, following the leadership of G. de P. of the Point Loma T.S., was not a similar course repeated, resulting in fragmentation and disunity? No need to dwell on all this here; much of it has been recorded in earlier pages of our bi-monthly *Eclectic Theosophist* (see note at end).

We turn to today. September 27 of this year of 1992 marks the fiftieth anniversary of the death of G. de P., and the event gives Theosophists incentive to review what he stood for at a crucial time in T.S. history, and to assess what he accomplished. And to that we add that it offers opportunity to overview the world-wide situ-

ation of the Theosophical Movement today. Much of this we have covered in earlier issues of our *Eclectic* (see e.g., No. 21 of March 1974, and No. 85 of Jan.-Feb. 1985). Those pages can be checked and studied for an honest facing of facts, and we see, simply put, two main points G. de P. worked for: (1) in true union is our strength (of all the several T.S. splintered societies and groups); (2) in the Teaching of H.P.B. and Those that sent her is the Life.

The scenes of half a century flash before us as in video replay. Not all will have witnessed them, but from the following selections past history may in part be discerned. We limit these mainly to extracts from G. de P.'s General Letters, stretching over his 13-year tenure of office. In them can be traced, if studied carefully, something of inner design or pattern in the march of karmic events. Editorial linking passages in square brackets are added to help the reader in the sequential flow.

1. PREPARATION ON THE HOME FRONT

General Letter No. I, July 29, 1929

"...Not only is the outer work of the Theosophical Movement to be conducted constantly along lines ever closer to those first laid down by H.P.B....but also the work in the E.S. will be continued along the general lines, and more or less after the methods, of H.P.B."

Letter No. II, September 1, 1929

"...It will be my duty...to issue new E.S. teachings of a far deeper and more esoteric kind than those which were issued even by H.P.B. or by W. Q. Judge, or Katherine Tingley. This I can do for the simple reason that these, my three great Predecessors, never had the opportunity to do what karma now impels and compels me to do: to besiege the

Portals of Destiny and to open a way into the Mysteries... O! the brilliant, magnificent promises of the future!..."

Letter No. III, October 21, 1929

[Plans new Constitution for the Point Loma Society]

"...The Leader strips himself, at his own wish and will, of most of the formal authority which the old U.B. and T.S. Constitution conferred upon him, and throws himself almost wholly upon the devotion and love burning in the hearts and enlightening the minds of the members of the T.S. ...

...The real roots of the authority, mystical and official, which the Leader of the Theosophical Society has, and the reach of his influence into the minds and hearts of the members of the T.S., are dependent not at all upon any constitutional document, nor upon any legal sanction as safeguards, but repose solely upon and in the devotion and love and trust of the membership throughout the world, and their confidence in their Leader's and Teacher's capacity to lead and to teach. His authority and influence, therefore, are based upon spiritual and intellectual and ethical grounds, rather than upon the legal authority embodied in a formal document..."

2. THE STRONG NOTE IS STRUCK

Letter No. V., February 17, 1930

"Following instructions that have been given to me in a very definite form, it is my duty to tell you that the time has now come when every true and devoted Theosophist should work towards a unification of the various, more or less scattered, and, in some cases, alas, antagonistic, Societies of the general Theosophical Movement. ...It is a matter of almost supreme moment at this time in the history of the Theosophical Movement. ...Personal opinions, personal differences, society-opinions and society-differences, should not merely be laid aside, but should be dropped and forgotten,

and we should all work together for a common end..."

...The Masters of Compassion and Wisdom are as active in the world today as ever they were; and the stream of Inspiration and Holy Light flows even now with undiminished intensity from the Great Asrama. ...It were childish to suppose that a sudden interruption of the stream of Inspiration and of teaching, once started through H.P.B....could have taken place when H.P.B. went Home. The spiritual forces of the globe do not work thus; they are flowing continuously..."

Letter No. VI, April 20, 1930

"Let us never forget that the main purpose and object of the Theosophical Movement...is the establishment of a spiritual Brotherhood on earth, devoid of vapid sentimentality and reposing on Nature's own heart as a foundation. For this we work. ...The Theosophical Movement is destined to be a wretched and inglorious failure unless we can bring this to pass at least in part — and by the gods immortal it shall be done!..."

3. WARNING. AND SIGNS OF FIRST DISCORDANT NOTES

[Also from *Letter No. VI*]

"My appeal...for union, for brotherhood...has not been as full as I in my great hope had thought it might receive... It is my duty to tell you...as H.P.B. once did, that there is danger in the air. The world is approaching a crisis in its affairs, and the least menacing part of this crisis is its physical and social aspects. I now refer more to spiritual and psychical events upon which will turn the future well-being, indeed the destiny, of our civilization..."

[Reminds Theosophists] that the platforms of our Lodges should not be made the fields for the apotheosizing of personalities...but should be devoted to the propaganda of our sublime Theosophical truths, doctrines, and teachings."

Letter No. VIII, September 21, 1930

[Hopes that the H.P.B. Pan-Theosophical Centennial at Point Loma planned for August 11–12, 1931, will be "the most important single event in the history of the Theosophical Movement since the passing of W.Q.J.; but does not want a large gathering. Only a few invitations will be sent out to the single representatives of the various Theosophical Societies.]

"I do not want a convention where formal engagements will be discussed and finally accepted or rejected by legislative methods... My idea is not at all to hold a merely political meeting in which all would vote...by the ordinary fashion or political conclaves... I feel that it would utterly destroy the spiritual atmosphere that such a gathering should have..."

[Has placed the organizing of the American Section T.S. (Point Loma) in the hands of J. Henry Orme, recently President of Besant Lodge (Adyar), Hollywood. Calls attention to the excellent work of new Point Loma members, A. Trevor Barker and Virginia Barker, the former, the compiler of *The Mahatma Letters to A. P. Sinnett*, having now become President of the English Section (PL).]

Letter No. IX, November 27, 1930

"I repeat...that the Masters of Wisdom and Compassion and Peace live and work for humanity as always they have...that the stream of wisdom and of help flows as strongly from them as ever it did; and I say with all the earnestness of my soul that the criticisms...used against what are wrongly called my claims, and the feelings of suspicion which in these minds have been aroused against us, are baseless...and in my sincere opinion, arise only from the thwarted hopes and deceived aspirations of those who give them voice..."

The grand books that H.P.B. gave to the world as a part of her life-work, would, as she herself wrote, specifi-

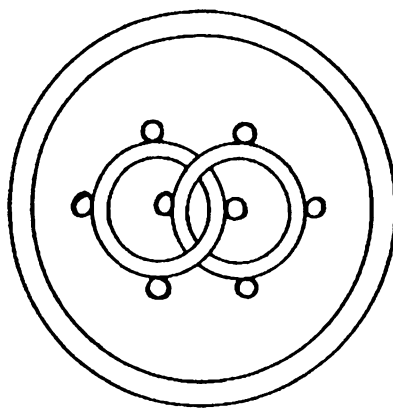
cally alluding to her *The Secret Doctrine*, receive a greater need of recognition in the Twentieth Century than was accorded to them in her own lifetime...

A large body of the new-old teaching has been already given out to those who genuinely desired to receive it, but as the larger portion of this new-old teaching by the very nature of things belongs to the Esoteric Wisdom of the race, it has not as yet, except in small streamlets, become public. Please understand clearly that while this teaching is new in the sense of now being given out for the first time in many ages, it is derived from the same source and forms a part of the body corporate of the Ancient Wisdom from which H.P.B. drew."

Letter No. X, April 5, 1931

[G. de P. states that since Dr. Annie Besant has decided not to come to Point Loma for the H.P.B. Centennial, he has decided to accept the invitation of A. Trevor Barker to hold such a meeting in London, about June 21-22. J. Henry Orme, now President of the American Section (PL) will preside at the Lomaland Convention, August 11-12. G. de P. will also celebrate the occasion at Visingso, Sweden, on August 11-12. Thus three celebrations of this anniversary. In a later paragraph he asks all to carefully read H.P.B.'s striking article, "On Pseudo-Theosophy," in *Lucifer*, IV, No. 19, March 15, 1889, and adds]:

"I subscribe my own General or Circular Letters as...Written in the Masters' Names,' etc., and I do this because the work which I was told to do carries with it the direct and express authority, if not mandate, to set before the world the source of the teachings which it is my duty to give, and the objectives towards which I labor, as well as the source of the Light which it is my happiness to try to give to others. ...Were I to flinch from my duty and from the work that I was told to do, because of fear of unjust criticism, I were not fit even to be an F.T.S. in

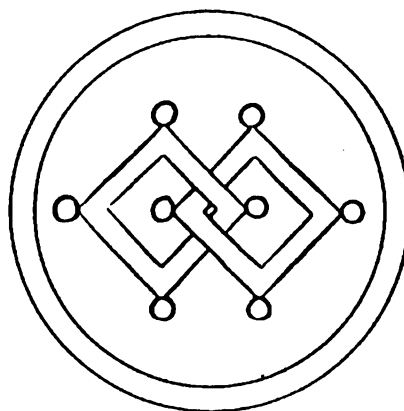


good standing. ...Had H.P.B. lacked the courage to proclaim the truth because she knew that she would be accused of charlatanism and fraud, the Theosophical Movement...would not now exist...

"My advice to all those who are in doubt as to the spiritual origin of any teaching or pronouncement is to look for the *insignia majestatis* in it — the 'signs of majesty' accompanying it. By these signs you will know the Truth and know where to turn for Light; and the Truth will make you free."

Letter XI, December 1, 1931

[Speaks of recent tour as "one of the most successful, if not indeed the most successful, event of its kind in the history of the Theosophical Society." (See *On Tour with G. de P.*, 1931: *A Secretary's Travelog*, by Elsie V. Savage; and we quote a cable from A. Trevor Barker of June 1931, convener of the Conference commemorating the H.P.B. Centennial, London, received at Point



Loma on June 26th: "Centennial positive success. Leader eminently satisfied. Sixty-five representative Theosophists of nineteen nationalities, four societies, including Arundales, Phoenix Lodge, fourteen executive officers national sections. Yesterday public meeting splendid. Fine audience." — Barker)

Letter No. XII, March 31, 1932

[Emphasizes again that]:

"I am convinced in every atom of my being that our reunion will some day come about, but it must come naturally and quietly, and be a sure and steady growth...(It) will be brought into being not as a result of round-table conferences, nor of oral or written agreements drawn up by leaders and representative members of the various Theosophical Societies, but solely as a natural outgrowth of the preliminary and previous work of Theosophical fraternization... It is, therefore, upon these grounds of thought and of conviction that I have based all my declarations and hopes regarding the Fraternization-Movement."

4. TIME PASSES, LOYALISTS HOLD FIRM, BUT VOX POPULI'S VOICE RISES

Letter No. IV, November 1933

[Has understanding comment on "one of the outstanding events of the year, the very recent death of Dr. Annie Besant, President of our Sister-Theosophical Society of Adyar."]

Letter No. XV, July 11, 1934

"...The Theosophical Society was founded not only with the aid of our Masters, by their Chela and Servant, our beloved H.P.B., but was an event of historical, spiritual importance... foreseen and prepared for by Intelligences loftier, far loftier, even than those high human beings whom we call the Mahatmans...(They) are the Nirmanakayas, some of them Beings who at rare intervals only take an active and individual part in founding and inspiring organizations of this kind,

"My advice to all those who are in doubt as to the spiritual origin of any teaching or pronouncement is to look for the insignia majestatis in it — the 'signs of majesty' accompanying it. By these signs you will know the Truth and know where to turn for Light; and the Truth will make you free."

and then only because the need is unusually great, and the work to be done in the future of equal magnitude and importance...

It would already be something accomplished of genuine worth if the Theosophical Society were to become merely an organization of decent and law-abiding men and women, who love their fellow-men and the grand Philosophy of the gods given to us by the Masters, and who disseminate this Philosophy among their fellow human beings... But it is not by any means enough. Were it only that, I foresee that the T.S. would in time become a mere religio-philosophic association, a sort of excellent church doing a good work in the world, and living along in a more or less crystallized beneficent activity, until innate seeds of decay wrought their work of disintegration in the body corporate of the T.S. ... We must not allow this to happen. The T.S. must at all cost be kept a *living* body, a body constantly growing from within from innate and inherent seeds of life and inspiration. ... Do you realize... and not merely understand it with the brain-mind, that even yet our connection with this mighty flow of spiritual and intellectual energy has not been lost...

...We of our own T.S. hold true as steel to our own traditional Theosophical philosophy which it teaches; but perhaps just because we do so, and try to *live* it instead of merely talking

about it, we are always ready to be brotherly towards others, to recognize the rights of individual opinions when sincerely held by others, and also we realize with clarity that organizational differences, while having certain ugly features, at least tend to keep the Theosophical Movement from falling into the old and fatal pit of disaster that has always been the fate of every religious organization up to the present day — churchism, dogmatism, spiritual and intellectual crystallization, even perhaps poperies and ritualisms, in which the spirit is lost and is replaced by things of the body — matter."

5. WARNING. VOX POPULI, AS HISTORY PORTENDS, GROWS LOUDER, THE ORIGINAL CALL FAINTER

Letter XVI, December 3, 1934

[*Th. Forum*, Dec. 1934]

"The world indeed is in a dangerous situation just at present; and it is my keen realization of the existence of much as yet unexhausted European and American racial karma which urges me to impress upon the minds of all our members, and indeed upon the minds of Theosophists everywhere, our supreme present duty: to do our utmost to bring back to the consciousness of the humanity of our day a keen and lively sense of the inevitability of karmic retribution — a sense which humanity has almost lost — and to make universal this sense or feeling of our responsibility towards each other and towards our fellows; and if we succeed

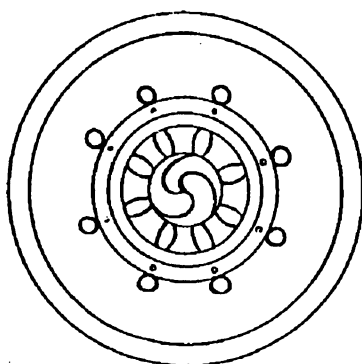
in awakening this sense of responsibility, because of its permeating and powerful influence, it will surely work strongly in the counsels and deliberations of those representative men whom our western peoples set over themselves as guides and governors in national affairs and in international relations."

Letter XVII, May 1935

[*Th. Forum*, May 1935]

"It should be evident to every thoughtful mind that world-history is but repeating itself in the history of the Theosophical Movement since H.P.B.'s passing; and by "history" in this instance is meant the course of events which have characterized every spiritual and intellectual and psychical movement formerly instituted for the betterment of mankind. In these Movements, always the Teacher comes, sent as a Messenger or Envoy by the Masters of Wisdom and Compassion; the Messenger's life-work is done, success is achieved, and the Teacher passes; and then, because of the faults and weaknesses inherent in human nature, even in the best of us all, and in whatever part of the world, differences of opinion, differences of viewpoint, and misunderstanding... rend the work in three or more parts, and each one such division thereafter is all too apt to pursue its own path in haughty isolation, forgetful of its common birth with its fellow-portions, and often treating its fellow-fragments of the original Movement or Association with contempt and suspicion and dislike, evil offspring of the stupid but always fecund Mother, Ignorance, and of the prolific but shifty-eyed Father, Fear. Ignorance and Fear, and Hatred their child!

The present writer is one who not only feels but may say that he knows, and he says this with due reserve, that the breaking up of the original Theosophical Society into its present fragments was not only foreseen as something that would probably come to pass, but, despite its unfortunate fea-



tures nevertheless has elements in it which give us grounds of genuine hope that the original purposes of the Theosophical Movement have not been lost, but, on the contrary, will be preserved and will grow ever stronger as time passes, provided we all do our parts to that end. This objective we should unite and work for with unceasing energy, and with our eyes to the future."

Letter XVIII, November 7, 1935

[Th. Forum, January 1936]

"...1935, a year filled...with disasters and an augmentation of human misery and despair, marked by earthquakes, fires, floods, rumors of war, and war itself. And yet, on the other hand, 1935 contained a great deal which was a promise of happier times to come — all depending upon whether we human beings...would seize the opportunities for betterment and for the bringing of prosperity and happiness and peace to others as well as to ourselves. It was a year of sudden changes, both for human good and human ill; and the celestial bodies themselves in their courses pointed with unerring accuracy, even in 1934, to what they were to mark on the face of the Clock of Time in 1935..."

So then, let us look forwards into the coming days of 1936 with both courage and prudence, re-affirming once again our inflexible determination to follow faithfully, and with the fullness of our strength, the pathway which our Masters have pointed out to us; with malice towards none, with sympathy and compassion for all, and with love towards as many everywhere, irrespective of belief or prejudice, as it is within our power to bestow it plenteously and continually...

I send to you all, beloved Fellows of the T.S. and to its friends, and even to those who oppose us because they so grievously misunderstand us, my heart's best wishes for 1936."

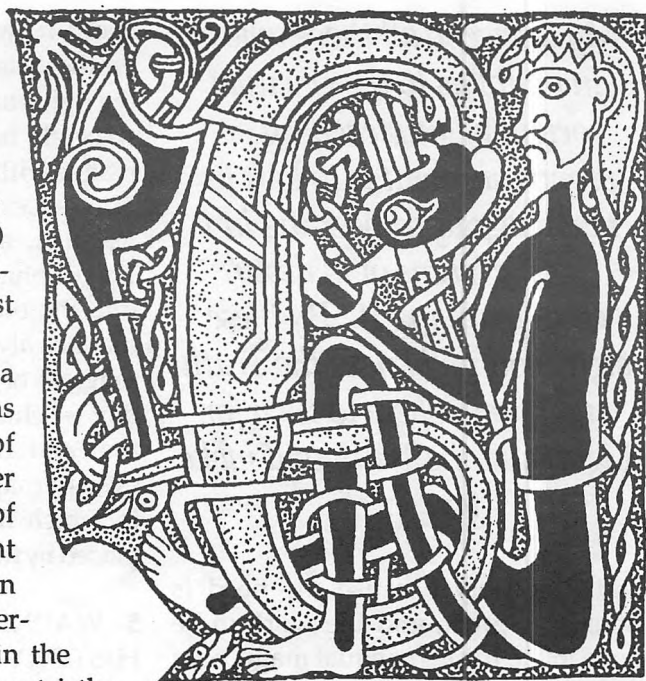
G. de Purucker

6. THE BRIEF CYCLE OF 13 YEARS BEGINS TO CLOSE

[And finally, we quote an extract from a Notice from the Secretary General's Office of the T.S. (Point Loma) to Officials of the American Section, dated August 19, 1941]:

"So far as the Point Loma Society is concerned, it has absolutely no intention of trying to reunite with other societies. Even the idea of a distant re-establishment of the Parent Society again is not one which we entertain. If it should come in the future it would have to come strictly in accordance with the policies and teachings of H.P.B. and the Masters... Actually, the split in the T.S. was in all probability brought about not only by Karma, but with the cognizance and at least tacit approval of the Masters themselves. We in our T.S. feel that the reasons for this are quite obvious, and we don't elaborate them for fear of hurting other Theosophists. The common Theosophical work in the world will be just as well served by the different Theosophical Societies following each its own path, but with cordial and fraternal relations amongst themselves, and especially *sympathy* by us towards others of other societies of theosophic bent, or Theosophical Societies which return to the original policies, teachings and procedures of the Masters and H.P.B. Nevertheless, our attitude towards all Theosophists of whatever Society is cordial, genial, and with a sincere desire to be fraternal within the limits of the principles above stated."

A cycle of half a century has passed since G. de P. left the scene. Seven more years lie ahead for our turbulent century. In review we have been warned by the historic report of past years. Viewing the still uncertain con-



ditions of the several Theosophical Societies and groups, what does the future hold for the whole Movement? Will *Vox Populi*, slow in response before, recognize more clearly this time the terrible need of the world and what our own duty is — what must be done to save the Movement from being washed on to the forgotten sandbanks of time? We have the High and Vibrant Call of the Teaching itself — and, with the passing years we have seen the results of the Voice that historically fails to rise to meet the challenge — the "Voice of the People." Where do we stand today? Let us be honest. Let us impersonally and with clarity as far as humanly possible, seek to really see and understand — and in renewed pledge hold firm.

NOTE: The General Letters I–VIII were sent in individual mailings to Point Loma T.S. members only; from IX–XVIII they were published in *The Theosophical Forum*, Nov. 1930–Nov. 1935. Our own 126 issues of the *Eclectic* report many more historic happenings relative to this subject. They are available now in 3 bound volumes. (\$49 with index \$4 from Point Loma Publications.)

AMERICANIZATION OF BUDDHISM

Recent years have seen the demise of various cults founded on Eastern beliefs, the Hari-Krishnas, for example. Many of them were formed by self-styled "gurus" whose followers were brought together in communal living. Now, Rick Field, in "The Changing of the Guard," gives the history of Western Buddhism in the Eighties, some of which presents a similar picture (*Tricycle*, Winter, 1991). He speaks of the founding of various centers throughout the West of Zen and Tibetan Buddhism. Many of the early teachers were remarkable men, deeply versed in their discipline. This era in the history of American Buddhism came to an end with the passing of many of the first generation of teachers who had been trained in Asia.

Because so many of these early great pioneers had left behind American teachers, it was easy to think that American Buddhism had finally come of age. But it soon began to seem that it had entered a period of adolescence—an awkward, aggressive adolescence marked by acute growing pains. A number of teachers, American dharma heirs as well as their Asian teachers, fell into a very American trap, namely the abuse of power—particularly in sexual and financial areas; moreover, they found the details of their personal lives subject to an equally American

the Dalai Lama has emphasized that it is important for students to test their teachers for five, ten, or even fifteen years.

scrutiny and outrage. To many American Buddhists, both students and teachers, it seemed that the meeting of East and West heralded by the heady Sixties and early Seventies had turned into nothing less than a head-on collision.

The Zen Center in San Francisco and The Vajradhatu communities (founded by Trungpa Rinpoche) were shaken by the lives and actions of their leaders. Field says:

Before long, the problems at the San Francisco Zen Center began to seem less of an isolated incident than part of a pervasive pattern. ...As painful as it has been, the unraveling of institutional Buddhism, has resulted in a valuable re-examination of the place of Buddhist practice in American society. At the very least, such problems have cut through romantic projections and thrown American Buddhists back on their own meditation cushions. ...Viewed within this larger context, the "fall" of a teacher turns out to be rich in spiritual lessons. It brings one back to the critical self-awareness and self-reliance crucial to the teachings of the Buddha.

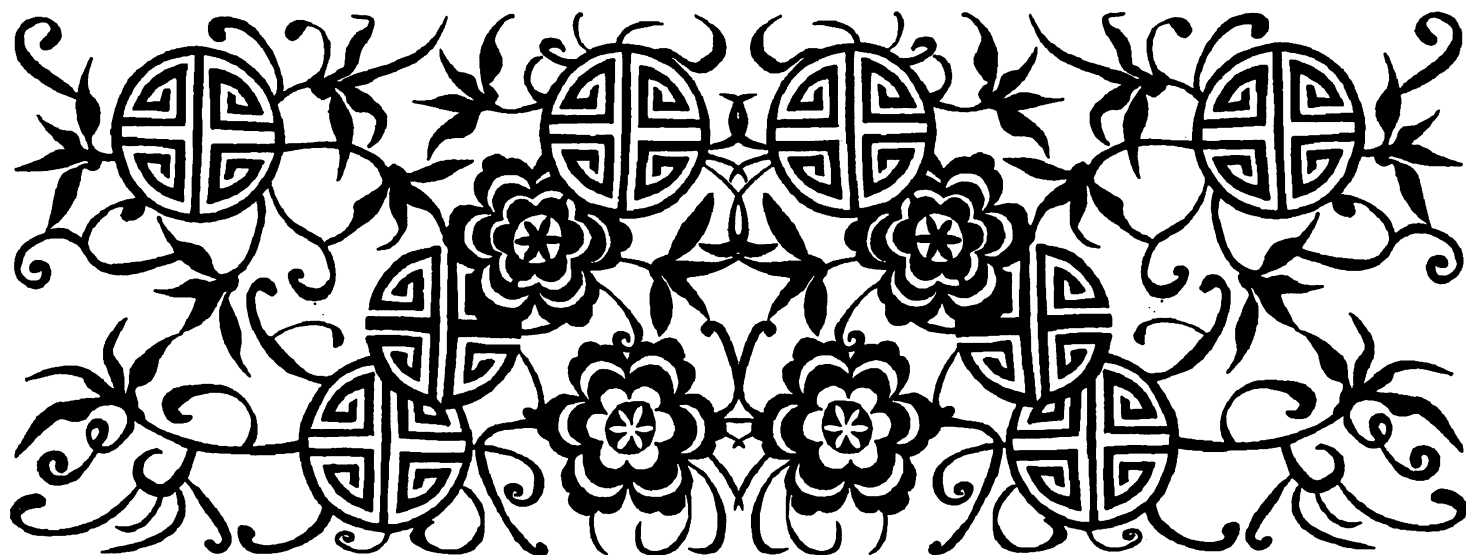
Reflecting on the problems of American Buddhism in the 1980s, the

Dalai Lama has emphasized that it is important for students to test their teachers for five, ten, or even fifteen years.

"Part of the blame lies with the student, because too much obedience, devotion, and blind acceptance spoils a teacher. Part lies also with the spiritual master, because he lacks the integrity to be immune to that kind of vulnerability." He recommends never adopting the attitude toward one's spiritual master of seeing his or her every action as divine or noble. "This may seem a little bit bold, but if one has a teacher who is not qualified, who is engaging in unsuitable or wrong behavior, then it is appropriate for the student to criticize that behavior."

The Dalai Lama said the *teaching* will always remain the same, "But the cultural aspect changes...eventually it will be Western Buddhism." Field concludes:

And so it is. American Buddhism is hammering out its own shape: an emphasis on householder instead of monk...a practice that integrates and makes use of all aspects of life. ...But whatever the shape taken, the shining well-worn gold of the Buddha's teaching remains the same: the Four Noble Truths—the fact of suffering, its origin, cessation, and the path—and the daily attention that puts it all into practice, again and again and again. —"On the Lookout" in *Theosophy*, June 1992 (ULT, Los Angeles)



AN OUTGROWN INSTITUTION AND THE REVIVAL OF BIOREGIONALISM

The following is a reprint of the lead article in Manas, May 14, 1986. It deals with problems very apparent worldwide today — the marked contrast between general social behavior and that of individuals. The practical answers suggested by some, and upheld by Henry Geiger, the editor of Manas, is development of what is called "bioregional smaller communities and the opportunity they offer for growth of the true loyalties of the human being." It is given to real poets to recognize this, such as Shelley, Emerson, John Muir. Why not others?

—Eds.

A quarter of a century ago, a scholar in one of our California colleges remarked sardonically that "the purpose of the American nation-state today is to become obsolete." In explanation he added:

"A modern nation is a large group of people who have forgotten the purpose of life. Insofar as these people can share a *national* purpose, it is nefarious, involving massive retaliation and public hatred and tribal religion. National leaders behave like juvenile delinquents."

If we go back much further in our history, to 1798, we find a Philadelphian, Samuel H. Smith, in an essay on education, declaring that, with the right sort of education Americans would develop virtues that would cause them to view "the whole world as a single family," without thinking of other peoples as connected with "any particular time, person or place," and would lift "the mind to an elevation infinitely superior to the sensation of individual regard, superior to the ardent feelings of patriotism." Smith said this in his proposal of a national system of education for the United States. In it he looked beyond the limitations of all creeds and sects, and approval of the plan by the American Philosophical Society may be taken as evidence of the liberal spirit of its members and the serious thinkers of the time. Smith was a graduate of the University of Pennsylvania, the editor of a magazine called *New World*,

and he later founded *The National Intelligencer*. His opinions, according to Allen O. Hansen, author of *Liberalism and American Education in the Eighteenth Century* (Macmillan, 1926), and his theme were "not born of one mind thinking in isolation, but of the minds of the leading statesmen and scholars comprehended in the American Philosophical Society." It seems worth while to note in particular that in a sense he looked beyond the nation to the development of a world community, and regarded the nation as an instrument that would serve in bringing about that ideal.

In these days of fierce and hideously militarized nationalism, it seems well to remember that there have been moments in our history when such vision was clearly and widely expressed, and was sometimes even embodied in law, as in the treaties concluded by George Washington as President.

Thoreau's "patriotism" hardly extended beyond the domain of Walden. He could regard as his "country" only the region he lived in, loved, and understood. He regarded the nation's government as something of an annoyance, with which one had to be patient much of the time and on occasion rebel against. He was, you could say, a whole-hearted bioregionalist more than a century before a substantial number of his countrymen saw the essential point of this outlook. He said in *Civil Disobedience*:

"If one were to tell me that this was a bad government because it taxed certain foreign commodities brought to its ports, it is most probable that I should not make an ado about it, for I can do without them. All machines have their friction; and possibly this

does enough good to counterbalance the evil to make a stir about it. But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer. In other words, when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think it is not too soon for honest men to rebel and revolutionize. What makes this duty the more urgent is the fact that the country so overrun is not our own, but ours is the invading army..."

"If injustice is a part of the necessary friction of the machine of government, let it go, let it go: perchance it will wear smooth,—certainly the machine will wear out. If the injustice has a spring, or a pulley, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy will not be worse than the evil; but if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine. What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn."

"As for adopting the ways which the state has provided for remedying the evil I know not of such ways. They take too much time, and a man's life will be gone. I have other affairs to attend to."

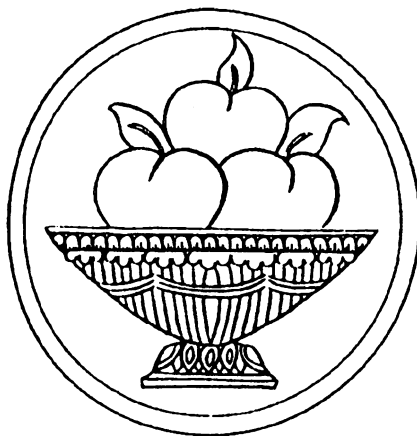
Here, fully conscious and developed, is what present-day scholars call the post-national consciousness, which seems to be possible, as one commentator has said, only for "an amateur and person of no importance." It seems clear that those who achieve political eminence do so only by lashing themselves to the clichés of the institutionalized past, and repeating with the false rhetoric of new discoveries the enthusiasms of yesterday's innovators. The very processes of institutionalization—of conventionalization—as they work in a mass society, assure the loss

The very processes of institutionalization—as they conventionalization—as they work in a mass society, assure the loss of the fire of original inspiration.

of the fire of original inspiration. As Harold Rosenberg put it in *The Tradition of the New* (Horizon, 1959):

"The popularizers find their natural allies in the rank and file of each profession, to whom the latest discoveries are as alien and disturbing as to the public itself. The union of salesmen, publicizers and distributors with the applied technicians is enough to give them control over any new idea or work. In no case does the founder of a method determine the use to which it shall be put by the profession nor what the public shall be told it means—as against the practitioner chiefs who head the university departments and professional associations, the influence of the actual practice of a Freud or an Einstein has been negligible, and the same is the case, of course, with the innovator in the arts. He is doomed to isolation by the very processes through which his work reaches society. The larger the part played by his creation in the profession the less need there is to understand it, and the greater grows the distance between his idea and the influence exerted by his work. The more widely he is known to the public the greater the misinterpretation and fantasy built upon his name and the greater the distance between himself and his social existence. The famous 'alienation of the artist' is the result not of the absence of interest of society in the artist's work but of the potential interest of *all* of society in it. A work not made for but 'sold' to the totality of the public would be a work totally taken away from its creator and totally falsified."

What is wrong with this picture? The deliberate organization of our prejudices, weaknesses, appetites and passions into a spuriously coherent fabric of "public opinion," which becomes the access to the "mass market," is what is wrong with it. The moral solution for such a problem is the growth to maturity of the people at large, resulting in their rejection of the public pandering to the weaknesses they have overcome. But this will take



time—a great deal of time, it may be. Eastern philosophers have said it will take *at least* seven lives or incarnations, and growth to maturity at this rate does not seem of much value to alienated Western thinkers who have not been brought up to regard the evolutionary problems of mankind with patience of this sort. But there is also another approach that has a more immediate effect, although the philosopher, who might approve it, would also say that moral growth is needed to give it support. This approach is the designer's solution, in contrast to the moralist's.

The designer will say, break up the structure of the mass audience, the mass "market," by forming human communities of manageable dimensions—communities in which people's problems do not grow overwhelming by reason of the large numbers of those who have them. If people cannot suddenly attain to maturity, they can at least *cope*, on this smaller, human scale. E.F. Schumacher, while not neglecting the moral solution, proposed for immediate application a designer's solution. He said (in *Resurgence* for May-June 1975):

"...let us have [social units] on a *human* scale, so that the need for rules and regulations is minimized and all difficult cases can be resolved, as it were, on the spot, face to face, without creating precedents—for where there is no rule there cannot be a precedent.

"The problem of administration is thus reduced to a problem of size. Small units are self-administrating in the

sense that they do not require full-time administrators of exceptional ability; almost anybody can see to it that things are kept in reasonable order and everything that needs to be done is done by the right person at the right time.

"I should add that, as Aristotle observed, things must be neither too big nor too small. I have no doubt that for every organization, as for other things, there is a "critical size" which must be attained before the organization can have any effectiveness at all. But this is hardly a thought that needs to be specially emphasized, since everybody understands it instinctively. What does need to be emphasized is that "critical size" is likely to be very much smaller than most people in our society are inclined to believe.

"Excessive size not only produces the dilemma of administration, it also makes many problems virtually insoluble. To illustrate what I mean, imagine an island of 2,000 inhabitants—I have in mind an island of this size which a little while ago demanded total sovereignty and independence. Crime on such an island is a rarity; maybe there is one single full-time policeman, maybe there is none. Assume, however, that some crimes do occur, that some people are sent to jail, and that they return from jail at the rate of one person per year. There is no difficulty in re-integrating this one ex-prisoner into the island's society. Someone, somewhere will find this person a room to live in and some kind of work. No problem..."

"The problem of re-integrating 25,000 ex-prisoners into a society 25,000 times as large as that of the little island is quite a different problem, not only quantitatively but also qualitatively, a problem the solution of which escapes the devoted efforts of Home Office, Probation Service and countless other organizations. Is it a matter of proportionately too little effort and money being devoted to this task of re-integration and rehabilitation? Could we solve the problem by having bigger



prisoners' aid organizations, more people and more money? Maybe we can; maybe we cannot. I personally think we cannot. But the point is that the small island does not have the problem."

This is another sort of post-national thinking, obviously sound, obviously necessary for any sort of future worth having. It introduces, of course, what may seem another problem of large dimensions—how can we transform a mass society with the dimensions of the United States into a federated society of "bioregions"? It may come as a surprise to some readers to know that there are dozens of enterprising individuals who are working quite seriously on this problem, and who have been able to introduce, in a few areas, some modest initial changes and inquiring attitudes of mind. The first step is to begin to think in these terms, to understand the logic of life in a bioregion, and the vast number of problems that it will reduce or actually eliminate. We will continue to have moral problems, to be sure, so long as we remain human beings, but they will be reduced in size so that we are competent to deal with them. Common decencies will no longer require that individuals become virtual heroes in order to practice them. Life in properly sized communities will not necessarily produce marked changes in the moral qualities of human beings, but it will at least stop suppressing the moral attitudes and impulses they already possess. There will no longer

be the marked contrast between social and individual behavior, leading thoughtful writers to do books on moral man and immoral society. Living in small communities will remove most of the pressure put together by demagogues and "marketing experts" who make their living and attain their power through the manipulation of the grossest impulses of human beings. These people will no longer have available to them the support of vulgarized public opinion—what Max Eastman called "organized self-interest." Their excellences and human qualities will have opportunity to come to the surface and perhaps predominate.

In his recent book, *Dwellers in the Land: The Bioregional Vision* (Sierra Club, 1985), Kirkpatrick Sale gives this account of the meaning of Bioregion:

"There is nothing so mysterious about the elements of the word, after all—*bio* is from the Greek word for forms of life, as in *biology* and *biography*, and *region* is from the Latin *regere*, territory to be ruled—and there is nothing, after a moment's thought, so terribly difficult in what they convey together: a life-territory, a place defined by its life forms, its topography and its biota, rather than by human dictates; a region governed by nature, not legislature. And if the concept initially strikes us as strange, that may perhaps only be a measure of how distant we have become from the wisdom it conveys—and how badly we need that wisdom now."

"There is another reason for using this word. Since it was first propagated by writer Peter Berg and ecologist

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Raymond Dasmann more than a decade ago—it is not quite clear who originated the term, but it was those two, working through an organization called Planet Drum and a newspaper irreverently called *Raise the Stakes*, who brought the concept to a wider audience—it has inspired what can fairly be called a movement, albeit still a modest one. As of 1985 there were some sixty groups in North America specifically defining themselves as bioregional, and a nascent continental organization, the North American Bioregional Congress, formed to advance bioregional consciousness and to nurture and link bioregional organizations. These developments give the word a sufficient lineage, a sufficient currency, to justify its being honored by further usage."

This book by Sale is a good one to read for realizing the extent to which this positive conception of post-national consciousness is now in the air. There is an excellent bibliography of primary sources for further reading. For those who share the view of the contemporary professor that "nationality today is almost a synonym for moral purposelessness," the following by Sale will be of interest:

"The bioregional project also takes force from the fact that it can be begun locally, with just a few people willing to study a little, talk a little, imagine a little, organize a little. As its perceptions are regional, so is its canvas, and thus the energies for its launching do not have to be very exhaustive and the resources to keep it moving do not have to be very extensive."

"All too many contemporary political schemes try to take aim at the national government—running people for Congress, or nominating one of their own for the Presidency, or creating caucuses in a national party, or setting up lobbies in Washington, or organizing constituencies on a national scale. The efforts are not always useless, but they are far more often symbolic than substantive, and they always entail a great expenditure of money and energy for no very certain

or enduring return. Or worse: they discover that it is impossible finally to change the entrenched Federal bureaucracy or the unresponsive Federal administration..."

"What makes the bioregional effort different—in any foreseeable future, anyway—is that it asks nothing of the Federal government and needs no national legislation, no governmental regulation, no Presidential dispensation. What commends it especially to its age is that it does not need any Federal presence to promote it, only a Federal obliviousness to permit it. In that respect it is very much in tune with that basic American spirit once described by Thoreau:

"The government never of itself furthered any enterprise, but by the alacrity with which it got out of the way. *It* does not keep the country free. *It* does not settle the West. *It* does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way."

To Thoreau Kirkpatrick Sale adds:

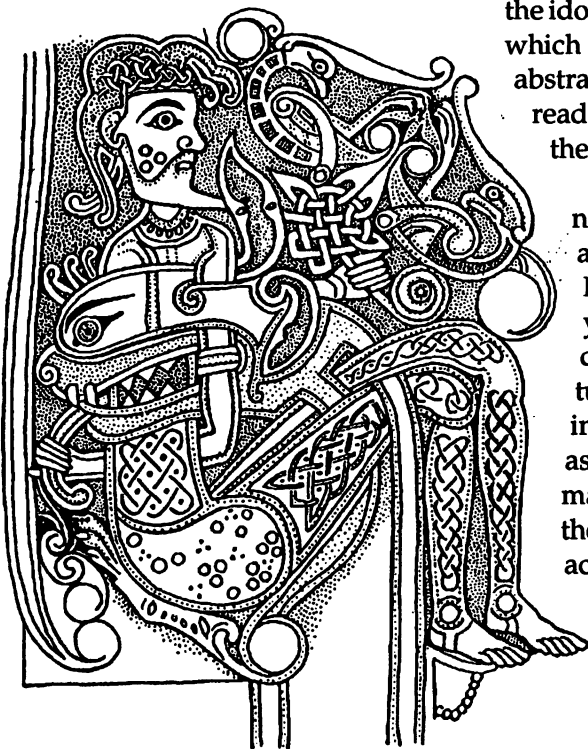
"Take care of the pennies and the pounds will take care of themselves. Take care of the communities, develop

The bioregional project also takes force from the fact that it can be begun locally...

in regions, tap the local manifestations of 'the character inherent in the American people,' and the Federal structure can become quite irrelevant."

It is time, in short, to take seriously Shelley's declaration, in his *Defense of Poetry* (1821), that poets are "the unacknowledged legislators of the world." While, politically, Thoreau was "a person of no public importance," his conception of what the loyalties of a human being should be are only now coming into maturity among the makers of future public opinion. Thoreau simply knew what was right. It is given to poets—we speak of those who are most distinguished—to see clearly, past the confusions of contemporary debate, as John Muir saw, as Emerson saw, and as many more are able to see today. It is folly, as Thoreau suggested, to complicate one's life with the deviously false motivations of nationhood. The poet has no interest in power, he has no concern with acquisition, and usually neglects even the idol of security. He has the identity which many people long for, in the abstract, but for which they are not ready to pay the price in altering their lives.

Would life in regional communities lead to a narrow sectarianism, like, say, some of the old New England towns of recent years, where there was as much decay of character as in agriculture and normal daily life? Not in community life that is *chosen* as a natural form for awakening maturity. But such people, while they will have less "national character," will be more like others of a similar persuasion across cultural lines. See the chapter on "Health as Transcendence" in Maslow's *Toward a Psychology of Being*.



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THE VIOLENCE OF WAR

by Sri Krishna Prem

Wars are psychic events that have their birth in the souls of men. We like to put the blame for them upon the shoulders of our favourite scapegoat, upon imperialism, nationalism, communism, or capitalism, whichever be our chosen bogey. Not any or all of these are really responsible, but we ourselves, we harmless folk who like to think that we hate war and all its attendant horrors. We may have had no finger in the muddy waters of politics or finance, we may have written no articles or even letters tending to inflame national, racial, or communal passions, yet we are all sharers in the responsibility.

Every feeling of anger, hatred, envy, and revenge that we have indulged in the past years, no matter whom it was directed against and however 'justified' it may seem to us to have been, has been a handful of gunpowder thrown on to the pile which must, sooner or later, explode as now it has done.

But it is not he or they who struck the match that is or are responsible for a world in flames, but we who helped to swell the pile of powder. For what is it that we have done? The states of hatred, fear, etc., that have entered our hearts and there met with indulgence are, as always, intolerable guests. We hasten to project them outside ourselves, to affix them like posters upon any convenient wall. Doubtless there was something in the nature of the wall that made it a suitable vehicle for that particular poster, but, all the same, the poster came from us and was by us affixed.

Whether we look at the psychology of individuals, or at those aggregates of individuals which we call national states, the process is the same. That which we hate or fear in ourselves we project upon our neighbours. He who fears his own sex desires discerns impurity in all who he meets; in the same way, nations that are filled with ha-

*That which we hate or fear
in ourselves we project
upon our neighbours.*

tred, fear, and aggressive desire perceive the images of those passions burning luridly upon the ramparts of other nations, not realizing that it is they themselves who have lit and placed them there. Thus arises the myth of the peace-loving nations and individuals, just because we project our own aggressive desires upon our neighbours and thus secure the illusion of personal cleanliness.

This is not to say that the responsibility of all nations is alike, any more than is that of all individuals. Some of us have sinned more deeply than others, but the assessment of such responsibility is never easy. It is more important and also profitable for us to remember that all hatred, fear, envy and aggressive desire, by whomsoever and however 'privately' entertained, has been the fuel which prepared and still maintains the blaze. Every time we feel a thrill of triumph at the destruction of 'the enemy', we add to it, for each time we do so we are making others the scapegoats for the evil in ourselves. This is not mere philosophic talk; it is not even religion; it is sheer practical fact which any psychologist will confirm.

None of us, not the most determined conscientious objector, not the most isolationist of neutrals, can escape his share of responsibility. Indeed, it is often just those who do not partake in the actual physical fighting who do most with their thoughts to increase the conflict. Fighting men, after a few months of experience have been gained, are often to a surprising degree free from hatred, while those who sit in comfortable isolation only too frequently indulge their own baser excitements and passions by exulting in vicarious horrors, making a cinema show out of the agonies of others, fighting to the last drop of (others') blood, and fanning the flames of hatred

and violence with the unseen wind of their own thoughts and feelings.

For there is that in all men which welcomes war; yes, welcomes it even to the point of willingness to undergo its sufferings. In almost all men there is much that social and religious convention will not in normal times permit to find expression. There is a caged beast in the hearts of most of us, a beast whose substance we should like to gratify, but cannot for fear of consequences. Usually he nourishes his subterranean life on the scraps of phantasy and daydream that filter down to the den where he sits, brooding on deeds of violence and cruelty by which he may be revenged for his confinement; and each time we indulge in phantasies of hatred or revenge those thoughts sink down and add to his ferocious energy. Sometimes we can feel him straining against the confining bars, but in normal times 'God' and the policemen keep him down, so that only occasionally does he escape and the world is shocked by some deed of atrocious cruelty. When this occurs, society decides that that man's cage is too weak to hold its beast, and, fearing the example on others if one should be allowed to escape with impunity, hurriedly proceeds to destroy both man and beast.

It is necessary to add that the beast is not destroyed by the killing of the body which was its cage. Unseen by men it roams about, freed of its cage of flesh, free also to enter in the heart of a any man who will give it temporary shelter and to urge him to the vile deeds that it loves. If men in general became aware of the extent to which this happens, they would not be so eager to kill those who commit ghastly crimes—nor their personal enemies either.

This is what happens in normal times. But in times of war all is different. 'Cry havoc and let loose the dogs of war' is no mere poetic metaphor. The hell-hounds from within are loosed. All that was 'sinful' and forbidden before is now encouraged in the ser-

vice of the State. Hatred, violence, ferocity, cruelty, as well as every variety of deceitful cunning, all these become virtues in those who direct them against 'the enemy'. Even those whose States are not at war feel the contagion and, taking sides in the struggle, indulge their beasts in imagination.

Thus do the periods of war and peace succeed one another through the weary centuries of history. It is not intended to deny that in certain circumstances the open and outer violence of armed resistance may not be the lesser of two evils, for in the present state of humanity the alternative is too often a violence of thought and feeling, an obsessive brooding over hatred and revenge that is far worse than outward fighting. But never will violence bring violence to an end. As long as we nourish the brutes within our hearts with the desire-laden thoughts that are their life-blood, so long will they break out from time to time, and so long will periodical wars be inevitable.

The only way to real peace is the taming of those inner beasts. We who have created them, bone of our bone and flesh of our flesh, must weaken them by giving them no food, must re-absorb them into our conscious selves from which in horror we have banished them, and finally must transmute their very substance by the alchemy of spirit. And that is yoga: only in yoga is peace.

The world is just one's thought; with effort then it should be cleansed by each one of us. As is one's thought, so one becomes; this is the eternal secret. [Maitri Upanishad] Those who care for peace and hate war must keep more vigilant guard over their thoughts and phantasies than in normal times. Every exulting thought at news of the destruction of the 'enemy' (as though man had any enemy but the one in his own bosom), every indulgence in depression at 'our own' disasters, every throb of excitement at the deeds of war in general is a betrayal of humanity's cause. Those who enjoy a physical isolation from the fighting are in



possession of an opportunity that is a sacred trust. If they fail to make use of it to bring about peace in that part of the world-psyche with which they are in actual contact, namely, their own hearts, above all, if they actively misuse that opportunity by loosing their beasts in sympathetic phantasy, then they are secret traitors to humanity. As such, they will be caught within the web of *karma* that they are spinning, a web that will unerringly bring it about that, in the next conflict that breaks out, it will be on them that the great burden of suffering will fall. Of all such it may be said that he who takes the sword in thought and phantasy shall perish by the sword in actual fact.

This is the great responsibility that falls upon all, and especially upon all who by their remoteness from the physical struggle are given the opportunity of wrestling with their passions in some degree of detachment, and so actually lessening the flames of hatred and evil in this world. None can escape, for all life is one. As soon should the little finger think to escape the burning fever which has gripped the body, as any to escape the interlinkedness of all life. Neutral or conscientious objector, householder or world-renouncing *sannyāsi*, none can escape his share of responsibility for a state of things that his own thoughts have helped to bring about; for neither geographical remoteness, nor governmental decree of neutrality, nor yet personal refusal to bear arms can isolate

the part from the whole in which it is rooted.

It is in the inner worlds of desire that wars originate, and from those inner worlds that they are maintained. What we see as wars upon this physical plane are but the shadows of those inner struggles, a ghastly phantom show, bodying forth events that have already taken place in the inner world, dead ash marking the destructive path of the forest fire, the troubled and unalterable wake of a ship whose prow is cleaving the waters far ahead. In war or peace we live in a world of shadows cast by events that we term 'future', because, unseen by us as they really happen, we only know them when we come across their wake upon this plane.

Sri Krishna's words, pronounced before the Kurukshetra battle, 'by Me already have they all been slain', refer not to any remorseless, divine predestination, but to this very fact, and they are as true of those whose bodies will perish in the coming year as they were of those who fought in that war of long ago.

Until we understand and face this basic fact, wars are inevitable, and, struggling in the wake of troubled waters that ourselves have made, fighting with shadows that ourselves have cast, we shall continue to cry out against a hostile and malignant Fate, or if of a more submissive nature, to pray to God to save us from its grip. But prayers and outcries alike are useless: 'Not in the middle regions of the air, nor in the ocean depths; not in the mountain caves, nor anywhere on earth is there a spot where man can escape the fruit of his evil deeds.' In the inner worlds we have made war: in those same inner worlds we must make peace, for 'Mind is the forerunner of all things; by mind are all things made. He who with desire-polluted mind thinks or acts evil, him sorrows follows as the wheel the foot of the ox.' [Dhammapada]

[From *Initiation into Yoga*, pp. 103-07.]



*G. de Purucker honored on the 50th anniversary of his passing: September 27, 1942–September 27, 1992.
(Continued from front page)*

man with a vision and a penetrating power of intellect larger than that of Charles, may see more and feel more.

Deduction: Be therefore generous in your feelings towards others. Learn to respect true convictions, if they are indeed convictions; and learn to understand mere opinions for the paltry value that most of them have, opinions that are as changeable and uncertain as the moonlight.

Truth per se is infinite wisdom, and what man has it? Even the gods themselves in their azure seats have only portions, but portions vastly greater than we have. So you see how futile such a question is after all, and how distressing it is that questions like this have given rise to so much human ill feeling as among men, not only in religion but in every aspect of human life. Instead of having kindness and sympathy towards others, and an endeavor to understand your brother's viewpoint, there is a constant clash of opinions and warring of words, leading to human unhappiness at the least, and to desperate misery at the worst—all very foolish and, indeed, childish, because unnecessary. The old simple

rule of brotherhood and kindness solves all these problems. Remember that your own growth in wisdom is steady, your own growth in understanding is constant. Learn then to be charitable to others.

Of course, on the other hand, some systems of thought have much more of truth than others. This is obvious, because some men are more evolved than other men, are wiser, have a more penetrating mind, and see farther. Learn therefore to be charitable, but to be always ready to receive a new truth and to follow a Teacher whom you believe to have that truth, thus recognising that it is possible for some other man to

know a little more than yourself. It takes a big man to follow some other man; and I don't mean blind slavery or servile obedience. I abhor them. I mean an honest conviction in your heart that someone else in the world knows more than you do; and such a conviction dignifies a man, clothes him with human dignity.

Truth dwells within, in you and in me. There is a secret fountain of truth and consequent wisdom within every son of man, at which he may drink; and this secret fountain is his own inmost being, his link with the divinity which is the heart of our Universe, for that same heart is his heart, for we are of its substance, of its life we are children, of its thought we are offspring. The very physical atoms which compose my body are mere guests therein, and I am their host. They come to me from the farthest ranges of the Galaxy, dwell a while in my body, and give it form, and pass on. And I, alas, perhaps dirty their faces when they come to me in trust, or mayhap, peradventure, I cleanse their faces. But whatever happens, those same atoms will return to me some day in the infinite whirling of the Wheel of Life, continuous throughout eternity.

"The big wheels move by the grace of God;

The little wheels move also!"

You know the old Negro 'spiritual'—a wonderful truth in that fact!

So then, truth is merely as much as the spiritual man within you can take in from your study, from your intuitions, from your living with your fellowmen, and above all from your inner inspiration. Does truth dwell in Science? Does truth dwell in the churches? The answer is obvious, isn't it! Does truth dwell in the philosophical lecture-halls of our Universities? The same answer! You will find in church and lecture-hall and in scientific laboratory only as much as individual men bring there; and these individual men know only as much as they have evolved from within themselves.

You see how futile this question is as among the different sects and societies. Where may truth be found, and how may we know when we find it? You see the answer. Here is the touchstone: within; because there is truth within the heart, within the core of your being, the divine center which is identical with the divine center of the Universe, for we are children of it, of its essence; and just in proportion as a man comes to know and to become this divine spark burning within his own being, does his grasp of truth grow greater. The more he can vibrate in unison with the vibrations of that spiritual within himself, that spark which is the light from the divinity of the Galaxy, just in proportion does he know truth.

But in a practical way be kindly to those who differ from you, recognising that your own understanding is limited also. Do not resort to sarcasms, a sure mark of small minds. Use irony if you like, but not unkind sarcasms. When a man resorts to sarcasm, it simply means that he cannot think of anything more clever to say. Be kindly towards others; respect others' convictions; and seek continually that fountain of Wisdom within yourself where in its inmost we may indeed say that Truth abides in fulness. There lies the pathway of which Theosophy teaches.

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SOME REMINISCENCES OF G. DE PURUCKER

Maja Synge

Yesterday I noticed that a known writer had headed her weekly editorial "Allegro, ma non troppo". Her appeal served as a warning for the hectic tempo the mad rush leading nowhere. It's Summer, the fields and forest are full of wonder and peace, the wildflowers have not been hurried to bloom, nor have the wild strawberries and raspberries to ripen: why not linger a while to breathe Nature's great calm!

"Festina Lente", to hurry slowly, was an expression that G. de P. used to soothe our impetuous minds with; another warning of his: "Be bold but not over bold". Still he had no use for lukewarmness. To one student who was timid in giving herself in public speaking he exclaimed: "I like to see your eyes sparkling, your cheeks getting colored". On the other hand, he disliked emotional gushing and fussiness. He had a high sense of humor and was, I believe, especially amused when the older students at Headquarters gave vent to it in their quizzical way.

Incidents from those days when G. de P. was among us crowd my memory this evening while writing. I always felt that he was not only the Teacher, but also one's friend, who though always just, castigated and disciplined, which is of course the sign of a true friend and Teacher. But how encouraging he could be, how concerned to incite our spark into a flame!

When I first met G. de P. I was very young and had just become an F.T.S. Katherine Tingley was then the Leader, and G. de P. accompanied her on a trip to Europe. In Sweden they were guests in the home of our veteran theosophist Dr. Eric Bogren and his wife at Villa Gunnebo in Helsingborg, and it was there that my Mother and myself had the superb privilege of meeting Madame Tingley. She was then in her prime—an unforgettable experience

to meet this wonderful person and feel her sympathy and magnetic influence penetrate into the very marrow of one's being.

Her travel-companion and secretary was then, as said, G. de P., and it was impossible not to be impressed by his noble presence, his gracious and gentle manners, his deep sonorous voice when once in a while he spoke (for he was at the time a rather taciturn person), but his eyes seemed to take in everything, and his smile was warm, gentle and spontaneous.

Several years later he was again travelling with K.T. They came to Sweden and spent most of the summer at Visingsö. I had then the joy of seeing the Leader and G. de P. daily at Kungsgården, their lovely summer residence, while the Raja-Yoga Summer School was in session at the south part of the island, about twenty minutes ride in "remmalag" [a horse drawn carriage] from 'Kungsgården'. One morning, I remember, I sat under the huge old ash trees, standing as guardians in the courtyard—and I was studying French. G. de P. came by and asked me in his charming way what I was reading. As he sat down on the bench beside me, I asked if he would not read to me in French the fairy-tale. It was a simple story, but having finished he said: "What a beautiful story, this goodness of heart of the simple girl." His pointing to the genuine goodness and lovely simplicity of an unsophisticated nature seemed then and there to appeal to this learned man. After many years had passed and he had become the Leader, I recognized this same appeal, this "reaction", sometimes even as a pathos. In the Temple he would thunder about "stony human hearts" and urge us to "harken and take heed".

G. de P.'s language, though sometimes he spoke as a prophet of old Israel, he at other times was coining words, using slang, etc., which would shock the more "refined" of the audience (which may have been his object!). I myself cherished his spontaneous comments after the public

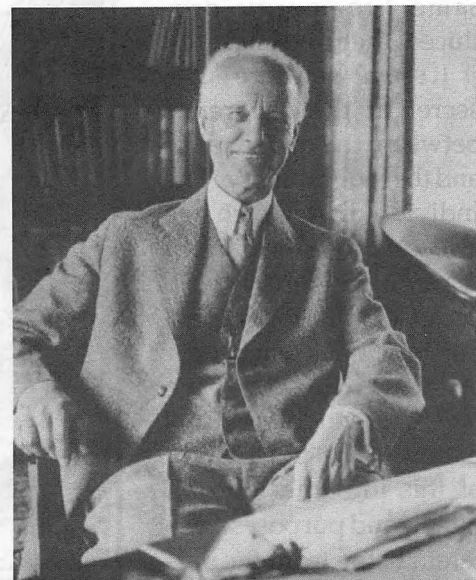
lectures in the Temple. Often his poetic vein was then apparent; and today when I read his "Wind of the Spirit", I still feel the inspiring current through my veins.

He could be at times extremely witty and jocular. Neither could he resist a "pun" or play with words. (It may have been a temptation for the great linguist that he was.) But—and finally—as an esoteric Teacher he was in his very own element, so to say. He spoke of and explained the profundity of Theosophy. But was there the least doubt that his words had not 'gone home', he would be utterly patient and untiring in explanation. There were other times, though when he would not stop and explain. It was as if he himself was listening to an Inner Voice, and his words came in an even flow. We listened breathlessly.

There are among us great men and women of genius, who to us 'mortals' are enigmas. It must be so, and we must rest content with the much—or the little—we have comprehended of that mystery. To quote Swinburne:

"Yes, for a time they abide with us;
Yes, for a little time they stand,
Bearing the heat of the day
And when they are taken away
We pause and wonder and say
Was not a God on our side with us,
Was not a god at our hand?"

[Originally published in the C.F.L. Bulletin, September 1963]



THOUGHTS ON REINCARNATION

by L. Gordon Plummer

We sometimes turn to Nature for illustrations that we can use in explaining some of the doctrines, and the best illustration that I can find for the teaching of reincarnation is a perennial plant. Perhaps a plant growing from a bulb provides the best example of all, because during the winter months all that had grown above the ground has been shed, and the bulb lies invisibly below the surface waiting for the new springtime growth.

It is a wonderful thing, once you come to think about it, how the life-energies bring forth the blade-like leaves, and then the flower, and then when the flowering is over, the energies withdraw into the bulb, and the flower and the leaves are shed.

Suppose, just for the sake of this illustration, we cut the flower in its prime and preserve it. When the new flower appears during the next Spring, we may find that to all intents and purposes it is an altogether different flower, as much so almost, as though it had sprung from a different bulb. And yet it is the outgrowth of the flower that we preserved from the year before, because the same life-energy produced them both.

It seems that here is the secret of the difference between the personality and the Individuality. The Individuality, which we also call the Reincarnating Ego, is like the bulb because it puts forth a new personality at each new birth, which process we have come to call reincarnation. The personality of this life-time is to all intents and purposes a different being from the per-

sonality that the Reincarnating Ego brought forth in its previous sojourn on Earth. And this is the reason that we cannot remember our past lives.

Now the great task confronting us in human life is to make of this personality a fitting instrument and vehicle for the life of the Individuality, which is really the Higher Self. When we recognize that we as human beings have the responsibility of maintaining our bodies in health and control, and of using them for constructive purposes, and that we are responsible in the last analysis to our Higher Selves, then this Higher Self, or the Individuality as we also call it, can become more manifest in our consciousness. When this has been more or less successfully accomplished we have true human greatness.

So when a person says: "But I don't want to reincarnate," he is talking with the impermanent part of himself that isn't going to endure anyway. When

It must be made clear that all entities follow the habits of Nature, and the Continuance of Life is the first law of cosmic activity.

he makes a sincere effort to study the grand teachings, and to live them, then he becomes conscious of those vaster reaches of his being that comprise the entity which does survive through the ages in that mysterious process called reincarnation.

And one more thought. Reincarnation is only a special case of a wider teaching of the Continuance of Life. We reincarnate because humanity at the present level of its unfoldment needs the experience. There are entities in the universe that do not reincarnate because there is not the need for it. They have passed through that phase of spiritual evolution or, again, in other instances have not yet reached that phase wherein reincarnation is the answer to their specific needs.

It must be made clear that all entities follow the habits of Nature, and the Continuance of Life is the first law of cosmic activity. Thus many entities, both above and below the human kingdom, reembody, although they remain within their own class. Only entities that wear bodies of flesh, such as we humans, and the animals, reincarnate.

If we follow this line of thinking, it will lead us into some of the deepest mysteries of consciousness. And there is no spiritual exercise to be compared with that of delving into the teachings and encompassing them with our minds and hearts. That is the secret of growth along spiritual and ethical lines.



THE SILENT SPEAKER

by Edward Abdill

The following is a talk given by Ed Abdill [of the American Section, (Adyar)] to Australian members in September 1991, and was previously published in the special H.P.B. issue of *The Theosophist* in May, 1991.

Empty the mind and let the teeming void
In silence speak. Be still and let the dearth
Of sound and sight be fruitfully employed.
Empty the mind of all that men of earth,
With choice and valuation, fretful thought,
Self-laden aspiration, use to fill
The corridors of being and with wrought
Impediment frustrate the teeming will.
Empty the mind, and life, pure life, shall flow
Un sullied with the day's duality
Till utterly the true heart-mind shall know,
Nor fear, the void of full totality.
—Christmas Humphreys

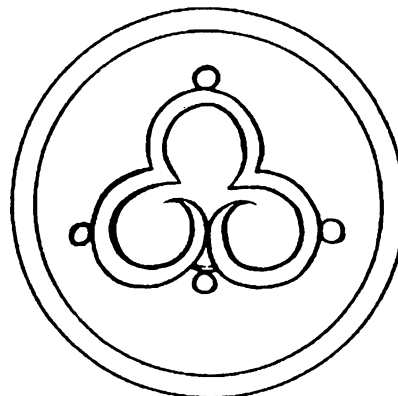
Would it be fair to say that everyone seeks happiness? Is there anyone who does not want to be free of pain and suffering? Surely, the search for happiness is as common to our psyche as breathing is to our body. Whatever our colour, caste, or sex may be, or whatever beliefs we may hold, each one of us would like to find permanent joy. But where is such joy? Does it exist at all? And if it does, how can we realize it?

In our common search for joy, we are first like Dorothy in *The Wizard of Oz*. We begin by following our desire (the dog) into the land of Oz (the sensate world), filled with brilliant colors and forms and with a near endless parade of intriguing characters. We make what might be called a lateral approach towards our goal. We feel that if only we could find a great job, a lover, friends, money, power, prestige, sensual comfort and pleasure, all would be well. The opportunities are near infinite. There are so many possible friends and lovers in the world, so many ways to make money and ac-

quire power and prestige, so many possibilities of acquiring material and emotional comfort and pleasure. Certainly there is a chance that we shall find our place in this enormous glittering world. But no matter what we do, somehow sorrow and pain seem to be as common, if not more common than pleasure. In desperation, we may intensify the search until we believe we have exhausted every avenue in search of an elusive and perhaps non-existent happiness. Pleasure and pain seem always to give way to each other in this constantly changing world. Sooner or later, we realize that nothing lasts.

It is at such critical juncture that we may seek spiritual pleasure. Given our long-time focus on the sensate world and our pattern of search, we may begin to look for this new kind of pleasure in exterior objects of devotion. Perhaps we will find our great joy in a god, a master, guru, or channelled entity. Or, it may come via interior, subjective images formed out of our own longings. What escapes us is the fact that this new search and our former one share at least two important similarities. First, we are still the seeker, and the exterior or interior object is still the goal. Second, we are still seeking personal pleasure, albeit a new and perhaps deeper kind.

It may well be that this interior pleasure is a necessary stage in the great search, but there can be no doubt that the objects of this new search also pass away. We are still left with a gnawing feeling of incompleteness which no god or master or image can satisfy.



Everything changes. The objective as well as the subjective states of change, and death seems to end all. The Eternal has escaped us.

The clouds of doubt then begin to engulf us, and we ask again, this time perhaps more seriously, *Is there really any such thing as eternal joy, and if so, how do I reach it?* At first we do not even suspect that, as before, the question itself reveals a major problem. The underlying assumption of the question is that *I* am searching for it. As Shakespeare might say, *There's the rub!*

The perennial philosophy insists that ultimate joy or bliss arises out of a realization that life is ONE. You and I may feel separate from one another and from the world around us, but in fact we are modifications within one indivisible reality. Ultimately, there is no *I* and there is no *it*. As the waves are but temporal apparitions within the sea, we and all creatures and things are but temporal apparitions within the ONE. The sea represents the eternal unchanging reality, while the waves represent you and me and all the manifested world. It is impossible to separate the wave from the sea, or the sea from the wave. The wave is but a modification within the sea. Although it has a temporal existence, it has no separate existence. At times the sea is quiescent, almost waveless. At other times, it is active, even turbulent, with an incalculable number of waves; some enormous and powerful, and others gentle and weak. Each wave is a pattern of movement within one indivisible reality, and each one is affected by and affects the whole. It may at first seem nonsense that a rock and the air are essentially the same, or that a revered master and a mosquito are essentially the same, but if one meditates on the analogy of the waves and the sea, it may become clear that this indeed is so.

Perhaps another analogy will help to clarify how it is that such apparently different things can be essentially one. H₂O may appear as ice, water, or steam. It may be a solid, a liquid, or a gas. Yet only its form and function are

different. In essence it is but one substance, its ultimate nature unchanged by its different states. A blast of steam appears so totally different from a cake of ice, yet they are but two appearances of the very same substance.

While these examples may serve to imply a unitive aspect to reality, they do not satisfy our intense feeling that somehow we and the world are still separate. Moreover, inwardly we feel very much alone. No matter what we say we believe, in our gut, we are not likely to experience oneness with all life. While we can and do frequently feel love for one another, and while we can do sometimes feel a unity with nature, I still remain I, and you still remain you. Consciousness seems somehow to get trapped within the form with which it identifies. So is there some way, some method, which we can follow to finally break this illusion of separateness which blocks a realization of bliss in the eternal ONE?

Oh, how grateful we would be if it could be done for us. Alternatively, how simple if we could follow a list of steps which would unerringly lead us to enlightenment. Such desire for an easy way produces an endless array of methods and paths, and unfortunately often provides great wealth for opportunists who prey upon the gullible. The hard fact is that in one sense there is no way. We *become* the way. We find it ourselves, and we win it by our own efforts. It is a self-transformative way which is not obtainable by simply believing some doctrine, theosophical or other. It is we who change ourselves. It is we who let go



of our attachments to and identification with that thinking-feeling complex we call *me*, in order to discover the SELF, the eternal, and impersonal ground of being. Such a task is not the work of a few months or even years. It is in fact the great task before each human being, the task which, according to the Master KH, takes lifetimes to complete. Yet, difficult or impossible as the work may appear, it is not impossible if we set about it in earnest.

To say that we must achieve by our own efforts is not to say that there is no help along the way. *The Secret Doctrine* provides us with a metaphysical map of the universe and of ourselves. *The Voice of the Silence* provides us with instructions for following that map home to its unspeakable end in that eternal Reality within, by, and out of which we first did radiate.

Moreover, there are Teachers who having followed that map can point out the way. But neither the map nor the Teachers can provide us with the details of the journey.

The Teacher can but point the way.
The Path is one for all, the means
To reach the goal must vary with
the pilgrims.

(*The Voice of the Silence*, H.P.B., verse 197)

Why should that be? Because the journey is not an outer journey; it is a journey of inner transformation. It is a journey which is travelled by probing deep within our own mind and soul. The Path is one for all because it inevitably ends in the universal ground of being. The means will vary with each of us because the journey is our individual life experience, unique to each human being. Therefore *The Voice of the Silence* tells us that we cannot travel on the Path until we have become that Path itself.

Yet while each follows a different route to the common destination, there is but one direction only. It is always from the personal to the Impersonal from self to Non-Self from the many to the One from the fleeting to the Everlasting from the mutable to the Eternal from the personal to the Universal.

In *The Voice of the Silence* we read:

To reach the knowledge of that Self, thou hast to give up self to non-self, being to non-being, and then thou canst repose between the wings of the Great Bird. Aye, sweet is rest between the wings of that which is not born, nor dies. (verse 19)

...struggle only with the personal, the transitory, the evanescent, and the perishable. (verse 65)

Seek in the Impersonal for the Eternal Man. (verse 116)

[From *Theosophy in Australia*]

THE REAL INNER WORK OF THE THEOSOPHICAL SOCIETY

Bing Escudero

The real inner work of the Society is to help discover the real amidst the unreal. As human beings, the nature of this reality is best described by the ideals and virtues. Universal Brotherhood becomes actualized as we draw

forth the latent powers of our idealistic and virtuous nature.

Sometimes, if not most of the time, the inner work of the TS is confused with other "esoteric" organizations within the Society. The association of our respected leaders with these "esoteric" groups has somehow unconsciously contributed to this situation.

As a result, we who are involved need to be alert that these groups do not deteriorate into theosophical turfs or competing "battlegrounds" rather than "peace places" of cooperation and reinforcement. As ever, our awareness is called for so that these inner groups to which we may belong do not become convenient bases for

political activism and exclusivistic self-perpetuating leadership.

Somehow, H. S. Olcott had the international Society to work with while relating to other group efforts. H. P. Blavatsky had the Esoteric School. Annie Besant had Co-Masonry. C. W. Leadbeater had the Liberal Catholic Church. Rukmini Arundale had the Round Table of knighthood. C. Jinarajadasa had a Middle East named group.

Seemingly, each group claims its own higher stages which are made to appear more esoteric than the other. The various splits of the original Theosophical Society can be traced to these multi-faceted aspects of our theosophical history.

Surely it was never the intention of our early leaders to bring about the condition we are in now. We had very strong leaders who started all these other inner or esoteric movements. Loyalties were at a premium to face the hostilities of the establishments of the past which even continue to this day. If attacks on our Society appear to have lessened, it is more because our previous prominence is now buried amidst many other esoteric clones.

More than we have come to know, these apparently differing inner groups scattered throughout the world are meant to be the strands that come together to make the cabletow which pulls humanity to its higher possibilities.

Historical qualifications would be more effective serving a higher cause, if events are viewed centering around the ideals that have moved individuals rather than revolving about the

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limitations of their personalities. In the words of an Adept, "we work even with imperfect instruments."

Belonging to any or all of the different theosophical societies and existing esoteric groups does not mean one is doing more inner work. The common ground for any real inner work is of the nature of the spiritual ideals and requisite virtues of enlightened realization.

Ideas belong to the rational mental or lower mind. The ideals are the qualities of the abstractional mental or higher mind. Ideas are temporal. Ideals are eternal. Reason cannot function without ideas. In fact, so-called reasonable ideas, when they are without ideals, are really unreasonable. Ideals are transrational. They are the immortal axioms which ideas can never completely contain or represent. Ideas can only deal with types. Ideals are the archetypes. The presence or absence of archetypal ideals determine the quality of the type of ideas we entertain.

Ideals are spiritual promises that we make. When these promises are fulfilled, we have a state of virtue. In other words, an ideal is a virtue we promise to undertake; while a virtue is an ideal put into practice. That is why virtues are of the nature of the intuition. The lower mind does not know; it has to reason in order to arrive at some conclusion as a form of knowledge. Ideas bring knowledge. Ideals are wisdom itself.

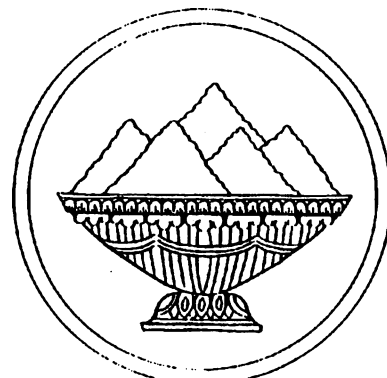
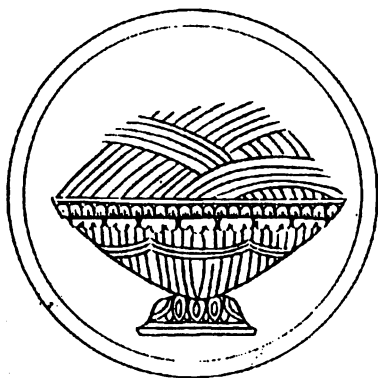
The higher mind does not have to reason in order to know. It knows by its oneness with the intuition. Because intuition already knows, it is not dependent on reason. When the

rational or lower mind is silent, the higher mind reflects the wisdom of the intuition. This is a state of meditation.

As we upgrade our ideas with the ideals and as we translate our promised ideals into virtuous practice, we invoke the power of our own spiritual will. This is the individual will in us that is not separate from the universal will. We have individual will only in so far as we participate or are a part of the universal will. This universal will is the same power which sustains our universe. That is why the translation of our ideals into virtues is in itself an empowerment.

The ideals are activated by our own initiative. No one can live the spiritual life for another. The initiates are those who initiate the living of the ideals into virtues. Ceremonies but dramatize the true initiations. The rules of the various esoteric rites and rituals are symbolic of the spiritual laws that govern Nature. The spiritual laws of Nature are in constant celebration. When we attune our ideas and live the ideals in accordance with the inner spiritual celebrations of Nature, thus do we become initiated into the fold of reality.

As we become one with the Highest, so are we as one with the lowest. We cannot rise any higher than our oneness with another who is at the lowest. Because everyone's darkness is also our own, so is the light that we are unto others. This light of wisdom has been called theosophy. And the spreading of this light as we strive for our own inner realizations, individually and collectively, is the real inner work that is the mission of The Theosophical Society.



FAITHFUL TO THE ESOTERIC TRADITION

by Helen Savage Todd

Extracts from "The Writings of G. de Purucker" by Helen Savage, reprinted from *The Theosophical Forum*, December 1942. The writer was then one of the three editors of that magazine at Covina, California, where the Point Loma T.S. headquarters had moved in May of that year. And September 27th was the date of G. de P.'s sudden leaving us—50 years ago in 1942. We republish this article in memory of what he stood for, and what he accomplished—for the whole Theosophical Movement. —Eds.

Those who are Teachers of universal truth are not to be judged by the criteria of modern critical thought but according to the rules of the School from which they are sent. Faithful to the traditions of spiritual teaching, they do not ask that you shall accept on their authority what they have to give. They offer impersonally that which they have been entrusted with. Their work stands or falls for each student according to his own intuitional development. They never profess to have said the last word on any doctrine. They give out whatever the people of any time stand ready to receive. So it was with H.P. Blavatsky, and so it has been with Dr. de Purucker. He claimed no monopoly of truth, nor took to himself any special merit for fulfilling his duty in passing on that which he had learned. Openly expressed or tacitly understood was always the ancient motto: *Iti maya srutam. Thus have I heard.*



Yet while the literary works of Dr. de Purucker are utterly consistent with the message of H.P. Blavatsky—and therefore utterly consistent with the recorded wisdom of all ages—they are not a mere copy of what has gone before. There are no confines to truth. It is a living thing; and what nature proclaims as true by a thousand signs on every hand, cannot be cast aside merely because those of limited experience had not heard it before, or seen it written within the pages of a book. The marks of genuineness are unmistakable.

In the Preface to *The Esoteric Tradition* Dr. de Purucker quotes the famous passage from *The Mahatma Letters* (pp. 23–4) in which the Master K.H. speaks of those 'universal ideas' which alone can give to man an understanding of his origin and ultimate destiny; those ideas which, in an irresistible tide, are destined to sweep over humanity, carrying before them tottering institutions, suffocating dogmas, and the wall of hatred and prejudice built by ignorance and shutting men away from each other; those ideas which, thus implanted on clean places, will help to bring about a "genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind..."

G. de P. in all his teaching, and in his literary work which was primarily an outcome of that teaching, always held before his students this grand ideal. Theosophists who had the privilege of studying under him during the past thirteen years were challenged to think in universals, to take the grand view of things, continually to expand in comprehension, and to refuse to let thought crystallize into dogma. To the extent that we have answered this challenge we have the touchstone by which we can test any teaching in the years to come, discerning what is dross and what is gold, and thus safeguarding the precious ore of the Ancient Wisdom for the future....

The Esoteric Tradition, G. de P.'s largest and, as he sometimes said, his favorite work, first appeared in 1935; and a second edition in 1940, which latter is a virtual reprint of the first edition, with, however, a number of small emendations made and a few errors corrected by the author himself... This work is dedicated with reverence and devotion "To those who have bestowed the Priceless, and to their Sublime Cause"; and the earnest student cannot help but catch in its pages the atmosphere of loving care with which every theme is handled, the painstaking thought in exposition, and meticulous thoroughness with which abstruse doctrines are explained. This, set alongside the author's brilliant scholarship, his wealth of allusion to Oriental and classical works, his power to interpret Christian symbology, and above all his capacity to create the living picture rather than merely to labor the didactic point — all this places the book among the great contributions to Theosophical literature. But above and beyond all this even, is the ring of genuineness, the conviction that there is fidelity here, in general plan and in minutest detail, in spirit and in letter, to the esoteric tradition which is so precious guarded by the Brotherhood of Teachers...

Great books live for those who are themselves spiritually alive. It is only those who are small in comprehension who remain unstirred and see in the written work nothing but verbiage. For behind words are ideas, and we grasp ideas with something more than the ordinary mind. Across the pages of all G. de P.'s books march the great universal ideas of the Ancient Wisdom, with the cosmic spaces for backdrop and eternities for time-sequences. You cannot think small thoughts when you read his books. To know them is to come close to one for whom the whole universe breathed with divine and spiritual life, for whom Divinity spoke, not remotely in some far off heaven, but here at hand within the hearts of men.

BOOK REVIEWS

THE DEAD SEA SCROLLS DECEPTION

by Michael Baigent & Richard Leigh, New York, Summit Books, 1991

The Huntington Library's release of microfilm copies of the Dead Sea Scrolls has made them available to scholars worldwide. For decades a handful of Christian scholars suppressed the Dead Sea Scrolls' contents until this event. Literary critic, Edmund Wilson, suspected that those "experts" cloistering the scrolls hoped to distance the Qumran scrolls chronologically, both from Judaism and Christianity, nervously sensing these religions might need radical revision due to their deciphering.

If the scrolls dated well before the Christian era they might compromise Jesus' originality and uniqueness, showing a teaching tradition already established. The authors boldly state:

"If the scrolls dated from Jesus' lifetime...they might be more embarrassing still. They might be used to argue that the Teacher of Righteousness who figures in them was Jesus himself, and that Jesus was not therefore perceived as divine by his contemporaries" [p. 131]. The Church might also fear scroll statements about a messianic nationalism surrounding Jesus, who was supposed to be non-political. "It might even emerge that Jesus had never dreamed of founding a new religion or of contravening Judaic law" [*ibid*].

However, the authors also show points of Qumran agreement with early church views and Christian texts. There is to be found a ritual similar to Baptism, communal sharing and the belief in the leadership of 12 apostles of the early Church in Jerusalem.

However, the Messiah of the Qumran community was a Teacher of Righteousness, not divine as later portrayed by the Church.

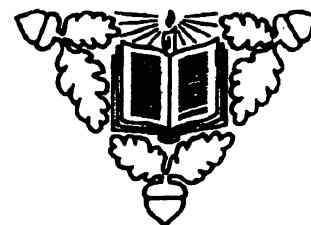
The historical problems of associating the Essenes with the Qumran

area have continued to confront the International team investigating them. The authors remind us that this team has limited itself to paleographic research alone, ignoring important internal or historical factors the text reveals.

According to earlier views, from Josephus onward, the Essenes were celibate. The authors in fact credit H. P. Blavatsky's Theosophy as postulating "Jesus as a magus or adept who embodied elements of both Essene and Gnostic tradition" [p. 167]. They cite, for instance, Anna Kingsford's concept of esoteric Christianity, which portrayed Jesus as a healer, or Edouard Shur's *The Great Initiates*. The idea of the Essenes as healers appears to these authors to be contradicted by the Qumran literature. However, the association of the "Osim" of the Qumran with the "Ossenes" of Epiphanius as the authors of the Dead Sea Scrolls, is evident [See pp. 172-73]. At least it seems clear that H. P. B.'s designation of the sect associated with Jesus is valid. Professor Matthew Black of St. Andrews University, Scotland, wrote that the term Essene is acceptable:

"...provided we do not define Essenism too narrowly, for instance, by equating it exclusively with the Dead Sea group, but are prepared to understand the term as a general description of this widespread movement of anti-Jerusalem, anti-Pharisaic non-conformity of the period. It is from such an Essene-type of Judaism that Christianity is descended" [*The Scrolls and Christianity*, p. 99].

For this conclusion alone we are grateful for the insights the authors of the current scroll study provide. Light is also shed upon the historical figure of James, as well as overturning previous theories regarding the travels of Paul. James proves to represent a faction "zealous for the Law," arrogating priestly functions, but involved in political revolt against the Romans and



the corrupt Sadducee priesthood of the Temple. This leads also to a split with Paul, who appears to have "turned renegade, quarreled with the Teacher, and hijacked part of the community's doctrine and membership" [p. 195]. This scroll revelation supports statements in the Acts of the Apostles.

International team leader Professor Strugnell and other Judaic scholars state that the identity of the sect writing the scrolls is not yet finalized. But it is now more generally recognized that 150 years earlier than Christianity, the Judaic tradition itself refers to ideas thought exclusively Christian. Furthermore the scrolls are no longer the sole property of an exclusive International team, and hopefully Truth will win the day! —Dara Eklund

THE VOICE OF THE SILENCE,

H. P. Blavatsky, Wheaton, Illinois, Theosophical Publishing House, Second Quest Edition, 1992.

The attractively printed new Quest Edition of *The Voice of the Silence* was published to commemorate both the one-hundredth anniversary of the death of H. P. Blavatsky and the tenth anniversary of the death of Boris de Zirkoff. To achieve the former, the text is a verbatim reprint of Blavatsky's original 1889 edition; to achieve the latter, de Zirkoff's Introductory and Index are included. This important Introductory, "How *The Voice of the Silence* Was Written," was heretofore available only in the Nov.-Dec. 1988 *American Theosophist*, while this Index is here published for the first time.

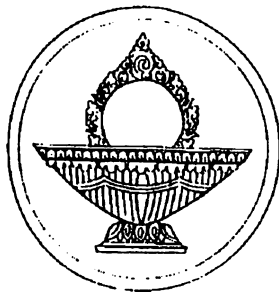
With all due appreciation for the laudable intent of this commemora-

tive edition, it yet strikes one as a curious combination. Perhaps not unlike the impact if one were to see a Martin Luther King commemorative issue of the AARP (American Association of Retired Persons) magazine. It is all very well, but Dr. King was known for his advocacy of black people. There is a sense of anomaly to it.

A more accurate analogy would be if a Christian publishing house were to put out an edition of the Bible to commemorate both the anniversary of King James and the anniversary of the Committee on Bible Translation who prepared the New International Version. To achieve this, the text would be the King James Version, and the Preface and footnotes would be from the New International Version. Such an edition, though well-intentioned, would result in curious anomalies. For example, that new Preface would state that to use archaisms such as "thou," "thee," "thine," etc., "would violate accuracy in translation," in that "neither Hebrew, Aramaic, nor Greek uses special pronouns for the persons of the Godhead." Further, "a present-day translation is not enhanced by forms that in the time of the King James Version were used in everyday speech, whether referring to God or man." Yet this would be followed by the very edition using those archaic forms.

In the present case, de Zirkoff's index was prepared based on his own careful edition of the *Voice*, wherein the Sanskrit and Tibetan terms are given according to modern accepted standards of transliteration. Yet it is here preceded by the old edition of the *Voice* with its archaic spellings of those terms. The attempt by some un-named editor(s) to adapt his index to this edition has only created further confusion.

Although to some Christians the "thou arts" have a pious sentiment associated with them, as do terms like "Narjol" to some Theosophists, there is really nothing sacred about these forms. "Narjol," to use just one example, is not a secret mystic term, which is used for a saint or an adept, but is



a simple, straightforward mistake, an error of transposition of letters. It is the well-known Tibetan word pronounced "Naljor" and spelled "rnal-'byor" (as correctly given by Boris in his index), which is the standard Tibetan translation of the Sanskrit word "yoga" or "yogi," indeed regularly used for saints and adepts in both these languages. To perpetuate these pious fantasies is to invite the well-deserved scorn of scholars, Tibetan Buddhists, and other thinking people, and thus further distance Theosophy from "the highest minds" which it is supposed to arrest the attention of.

It is well known that Blavatsky wrote hurriedly under great pressure, of both time and health, resulting in frequent incomplete or incorrect references, and at a time before standardized transliteration systems existed. Today, the International Transliteration System for Sanskrit has been universally accepted and used for decades. That it is necessary to interact with the intelligentsia through keeping abreast of advances in scholarship, such as standardized transliteration systems, was always recognized by Mr. de Zirkoff. For, as pointed out by the Mahatma K.H. regarding the misprint "Shandba" for "Skandha" in *The Occult World*, "As it now stands I am made to express myself in a very original way for a supposed Adept." Mr. de Zirkoff's careful and painstakingly corrected editions of the *Blavatsky Collected Writings* stand as models of scholarship which go very far in placing Theosophy on a firm footing as a legitimate field of study in today's world.

No one can doubt the usefulness of verbatim editions of original works. However at present, verbatim editions

of the *Voice* are available from Theosophical University Press, Theosophy Company, H. P. B. Library, and Concord Grove Press, while de Zirkoff's carefully corrected edition, though completed two decades ago, is not yet available anywhere. Given these facts, the advisability of the course taken with the edition under review is questionable. But the promotion of the resulting mismatch as a tribute to and representation of the work of Boris de Zirkoff does a real disservice to him and especially to the direction which he so laboriously charted in Theosophical scholarship. It is much to be hoped that this edition does not mark a new trend at Theosophical Publishing House. —David Reigle

ON BEATING A DEAD HORSE

Two Replies by William Q. Judge," The Theosophy Co., 245 W. 33rd St., Los Angeles, CA 90007, \$2.00, 53 pages.

This writer thought himself conversant with most published literature about the "Judge Crisis" of 1895, but this pamphlet has brought him something completely new. It is probably familiar to some older students, being "long out of print" as indicated in the March 1992 *Theosophy* magazine. It consists of two lengthy replies by Judge to the rather vague charges of fraudulence levied against him by Annie Besant and Olcott. Actually it fills a gap, and is a documental fulcrum point of events before and after the famous split in the Theosophical Society in 1895. Although it may be, I know of nowhere else it is printed, and it is not included yet in the *Echoes of the Orient* series (which, however, is understandable, as it consists of occult and non-doctrinal matters not suitable in a general presentation of the teachings.)

Just why Judge—one of the three co-founders of the TS—has been almost completely ignored by the Adyar TS (officially, at least, and with a few notable exceptions) is made apparent by reading this pamphlet. It seems there are only three possible reactions

to this self-defense of Judge's: (1) see that Olcott, Besant and others apparently suffered severe delusions and resorted to some grave dishonesties and bungling politically-motivated moves at getting "rid of" Judge for whatever reasons; (2) that Judge was a maya-producing wonder who could simultaneously be deceitful and also manufacture all evidence needed to prove his innocence; or (3) sweep the whole thing under the carpet. (As an aside, on the personal level, this last reaction can result in schizophrenia. One might speculate as to its effect on an organization.)

Evidently, the only face-saving response was (3) to sweep the whole thing under the carpet and resort to mystification about the whole affair. And that is what has happened. My own limited experience in inquiring

about Judge among the knowledgeable in the Besant/Olcott "lineage" has been a somewhat condescending avoidance of the issue and intimation that there is some secret about the matter that shouldn't be discussed. (Well, what is it then!?) At less than the cost of a stop at McDonalds—if a student is serious about getting to the *truth* in this controversial issue in Theosophical History, and not just following one party-line or another—then he can take the effort to get and read this valuable pamphlet. Many who have read Judge's writings don't need an itemized "proof," but it helps all the same. What we are about is Truth, isn't it? Some frankness on this issue might have tremendous importance on the direction and success of our Movement over the next 100 years.

—M. Jaqua

(Editorial Note to above)

We welcome the republishing by Theosophy Co. of two rare Judge articles on the so-called Judge Case. We also thank Mark Jaqua for his review. However, the Judge Case has never been adequately researched. The most detailed analysis is in *The Theosophical Movement 1875-1925*. What is needed first of all is a good bibliography of all the material in this Case and then a good objective analysis of the many mysterious facets of this sad history. Much is still unpublished, but the published material alone would make a very long list. As the Judge Case is the most serious internal division in the history of the contemporary Theosophical Movement, it deserves adequate treatment.

—John Cooper

ITEMS OF INTEREST

POINT LOMA ARCHIVES

In addition to renewals or new subscriptions for the *Eclectic*, friends have sent donations for the work of the Point Loma Historical Archives. This welcome and needed help is hereby acknowledged with warm appreciation.

CORRECTION

(Please turn to Summer *Eclectic*, the article "Theosophy, Resonance and Faith.") The author, Arien Smit, from Maarssen, Holland, writes: "I was much surprised to see this article. I suppose you took it from an old number of Boris de Zirkoff's *Theosophia* magazine. A pity that Boris omitted a whole paragraph. Therefore the paragraph on page 8, second column, beginning with "In his book *The New Man*," etc., must be quite misunderstandable if you do not know the preceding paragraph, which contained a quotation from the *New Testament*, "O faithless and perverse generation, how long shall I be with you?" (Matt. XVII:17)

Eclectic editors regret this oversight and thank author Ing. Arien Smit for his letter.

A RARE GIFT

A CLOCK with a Time-piece circling the historic Theosophical Seal. *A Collector's Item. *Wall Clock in 5 colors (8 in. x 8 in.) "A Reminder of our Highest Dharma." *Included with each Clock is an explanation of the seal."

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WILLIAM Q. JUDGE LIBRARY

Following William Q. Judge's death on March 21, 1896, "August Lindstrom, a sculptor,...made a cast of the dead man's head, from which he modelled the bust unveiled at Madison Square Garden during the recent convention of Theosophists..." (April 26, 1896). [THE THEOSOPHIC ISIS, p. 148]



Although we have been unable to ascertain to date the exact number of busts produced, it can be stated that more than one exists. Recently my wife, Rogelle, and I had the honor of acquiring one of these busts. We were requested to become the personal caretakers of this particular one after it came to the attention of its (then) current custodian that the members of Edmonton Theosophical Society held a high level of respect and appreciation for Mr. Judge. It was felt that this was demonstrated in part through Edmonton T.S.' reprinting program which, as one of its first projects, reprinted sets of *THE PATH* which have now been distributed around the world. The bust is in the *personal* care of my wife and me, as traditionally it has been entrusted to individuals rather than organizations.

For some years now, through our involvement with Edmonton T.S.'

reprinting program, we have been amassing as much material about and by W. Q. Judge as we have been able to locate. Some are original materials, others we were enabled to borrow and photocopy. Upon accepting custody of the bust, Rogelle and I decided to establish the *William Q. Judge Library*, independent of any organization, and dedicated to the life, work, and publications of Wm. Q. Judge.

All contributions to the Library will be gratefully accepted. Anyone interested in contacting us regarding this endeavor is encouraged to write to: Ernest & Rogelle Pelletier, 14004-48 Avenue, Edmonton, Alberta, Canada, T6H 0G2 or telephone (403) 436-6203. —Ernest E. Pelletier

THEOFISCH INFORMATIE-EN BOEKENCENTRUM

Dutch, of course, for Theosophical Information and Bookcenter (Molenstraat 61, 2513 BJ The Hague, The Netherlands). In operation now for ten years and more active today than when it started. Ask Petra J. van der Stouw, director, or her assistant Rudi Jansma, and they will tell you it serves Theosophists of all groups and responds to all inquirers and inquiries, in Holland and Internationally. It has a fast-growing Library and Reading area, and on display for sale almost all the Dutch and English books from: Sacred Books of the East Series; Secret Doctrine Reference Series (Wizards Bookshelf); Theosophical History Center; International Study Center for Independent Search for Truth (ISIS); The Theosophy Company; Theosophical University Press; and Point Loma Publications. It also has much of what is published by Quest Books (TPH, Wheaton), and the Philosophical Research Society (Manly P. Hall, Hollywood). In addition a modest collection of material on: Christianity, the Qaballah, the Gnostics, Native American Indians, China, Japan, Egypt, Greece, in fact a small library. Also a Used Books Department. Above all, writes Petra v. d. Stouw, "we provide information on lectures, public meetings, study groups and courses of all

theosophical groups in The Netherlands. We are open Wednesday through Friday 12-6, Saturday 11-5. Welcome!"

INTERNATIONAL THEOSOPHICAL HISTORY CONFERENCE

This History Conference has become History itself. Held 12-14 June 1992 at Point Loma Nazarene College (former Headquartered grounds of the Point Loma T.S.), it was a distinct success and, international, as represented by speakers who responded to the invitation of Dr. James Santucci, convener and chairman, issued last year:

J. Gordon Melton (University of California, Santa Barbara), whose subject was "Twentieth Century Theosophical Communal Experiments"; Isotta Poggi (U.C. Santa Barbara), who spoke on "The Green Village: An Italian Theosophical Community," with illustrated slides; Elizabeth Pullen (U.C. Santa Barbara), "The Temple of the People: A Report on Research in Progress"; John Oliphant (British Columbia, Canada), subject: "The Teachings of Brother XII in the Context of the Theosophical Movement in the Late 1920s and Early 1930s"; Jean Overton Fuller (Northamptonshire, England), "Joan Grant: Winged Phoenix?"; Robert Ellwood (University of Southern California), "The Beginnings of Theosophy in New Zealand"; Jerry Hejka-Ekins (Turlock, California), "The Outlaws of Sherwood Forest: Victor Endersby and *Theosophical Notes*"; Will Thackara (Theosophical Society, Pasadena), "William Q. Judge's First Meeting with H. P. Blavatsky"; Dwayne Little (Point Loma Nazarene College), "Katherine Tingley; The Theosophist as Progressive Reformer, 1890-1929"; James Biggs (Brea, California), "The Nationalist and Theosophical Movement"; Grace F. Knoche (Leader of the Theosophical Society, Pasadena), "Katherine Tingley: Warrior for Peace"; Gregory Tillett (Macquarie University, Sydney, Australia), "Esoteric Within the Exoteric: Esoteric Groups in the Theosophical Movement"; Alan Donant (Theosophical Society, Pasadena), "Col. Arthur L. Conger: 1872-

1951"; Paul Johnson (South Boston Regional Library, Virginia), "Secret Messages from Colonel Olcott"; D. J. Buxey (Bombay, India; *in absentia*, presented by Jerry Hejka-Ekins); "The Resignation of H. P. Blavatsky from the Theosophical Society"; John Cooper (University of Sydney, Australia; *in absentia*, presented by James Santucci); "The Esoteric School Within the Hargrove Theosophical Society"; Kenneth Small (El Cajon, California; Secretary, Point Loma Publications); "Gottfried de Purucker: From the Mystical to the Ordinary"; Henk J. Spierenburg (The Netherlands; *in absentia*, presented by J. A. Santucci); "The Life of Shankar-c-rya after H. P. Blavatsky and T. Subba Row"; James A. Santucci (California State University, Fullerton): "New Light on George Henry Felt." That was the closing address of the Conference, but midway in the final afternoon's session, Gordon Plummer (born, raised and educated at Point Loma) summarized in clear exposition his book *The Mathematics of the Cosmic Mind*, using 3-dimensional models he had constructed with colored string. The Chairman's Remarks Outlining Future Conference Plans for Meetings on *Theosophical History* concluded the two-day valuable sessions, so carefully organized by Dr. Santucci that they ran along smoothly. It was an interesting picture of past effort showing theosophical interest and lives and cultures affected by the Movement, and Dr. Santucci deserves our warm thanks. Perhaps the best review of the proceedings, short of what *Theosophical History* itself may later present, is in *The High Country Theosophist*, July 1992 (R. Slusser, editor, 140 S. 33rd St., Boulder, Colorado 80303-3426.)

THEOSOPHICAL FORUM IN BAD HERSFELD

The following information has come from Helga Rex (GrHneburgweg 106, 6000 Frankfurt am Main 1, Germany), convener of the annual Convention of all Theosophical groups in Germany meeting under the general title "THEOSOPHICAL FORUM":

The place: Hotel am Kurpark, Bad Hersfeld.

The date: October 10th and 11th, 1992.

The Motto of the Gathering this year: The Wheel of Reincarnation.

Opening address Saturday by Helga Rex, with addresses by Hans Beetz of Berlin; Eva Maas, Hanau; Dr. Andrej Gnezdilow of St. Petersburg, and Franz Hirshammer, Munich; followed after intermission by discussion groups. Sunday's first speaker is Renate Behrenbeck, followed by Irmgard Scheithauer, both of Berlin; Monika Borger, Munich; "Parsifal, a commentary with illustration of the opera" by Rolf May of Altendiez; Dr. Gerhard Fischer, Kelkheim/Taunus; Georg Schwarm, of Nuremberg; and words of Farewell by Helga Rex.

Mrs. Rex adds this interesting historical note: "Owing to the co-operation of the Theosophical Societies in Germany it has become possible to give 6 theosophical friends from St. Petersburg the opportunity to take part in the conference and to offer them a sponsorship. In order to afford the means to make the stay of our Russian guests as pleasant as possible, a special account has been opened exclusively for this purpose. A warm welcome to you to the Theosophical Forum 1992."

SUMMER CONFERENCE OF TS AT WHEATON

At the headquarters of the American Section TS (Adyar) at Wheaton, Mrs. Emily Ellon gave the keynote address on "Freedom, the Ultimate Necessity." Other speakers and workshop leaders were: Stephen Hoeller, John Algeo, Joy Mills, Robert Bonnell, Anna Lemkow, and Carol and Ben Ward.

VIRGINIA HANSON MEMORIAL LIBRARY

This 500-book collection has now been officially opened at Krotona School of Theosophy in Ojai, California. It is planned as an in-classroom library for quick reference, thanks to the final wishes of Virginia Hanson. Mrs. Hanson joined the TS in 1949, and for many years conducted classes in *The*

Mahatma Letters at Krotona. Earlier she was for 13 years on the staff at Olcott, Wheaton, editor of *The American Theosophist*, head of the Department of Education. She passed away in May of 1991 and is greatly missed by friends in many countries.

"QUESTIONS WE ALL ASK"

A series of lectures delivered by G. de Purucker in the Temple of Peace, Point Loma, California, in 1929 and 1930 (28 in Vol. I, and 23 in Vol. II, totaling 792 pages, with an Index of 35 pages for both volumes in Vol. II). They are sent to our Point Loma Library as "a gift of gratitude" from Dick Slusser, *The High Country Theosophist* editor. Reprinted by HCT from the original pamphlets with permission of Theosophical University Press, Pasadena. A valued and much appreciated Library gift!

BRINGHAUSEN ANNUAL CONVENTION

This was the 40th annual convention of the Berlin T.S. (P.L.) held at Bringhausen, Germany, followed by the week's Summer School. The title for the latter was "Man and his Way to Accomplishment". Irmgard Scheithauer, Director, writes: "Our Convention is also dedicated to the commemoration of G. de P. and the 50th anniversary of his passing from the outer world. His words are held in our minds and penetrate to our Hearts: 'It is love that rends all veils, gives us vision, insight — gives love,' and we will hold on to these thoughts which should enable us to build up a strength the world is so much in need of. In this spirit we stretch out our hands in friendship and send our loving thoughts." (signed by Irmgard and 50 other signatories, including her sister and assistant Renate Behrenbeck.) The Berlin group has also this year given most generously to help PLP in its plans for the future. Our grateful thanks.

A special issue of their magazine, *Der Theosophische Pfad*, July/Oct. 1992, is devoted to the work and accomplishments of G. de P., with photos

of him, and including his last public words "Aham Asmi Parabrahma". A memorable number.

"THE EXCOMMUNICATION"

Just as we go to press *The Canadian Theosophist*, July-Aug. 1992, has reached us. It has official news written by the General Secretary of the T.S. in Canada, Stan L. Treloar, as follows: "The T.S. in Canada has been excommunicated on Jan. 1, 1992 from Adyar, by Adyar. Whatever ties or links of affiliation we have had with Adyar have now been completely severed." Mr. Treloar was not informed of this step until Feb. 12th, "in a very short letter from the international Secretary Mr. Hugh Gray. I have had nothing further directly from Adyar since."

Several pages of explanation follow, too long to reprint here, but stress is laid on the fact that at the annual meeting of the Board of Directors of the Canadian T.S., the by-laws were amended, "as per a notice sent to all members in August", and these amendments were passed at the meeting. They then were submitted to the Canadian government for approval, since the T.S. in Canada is "a federally chartered corporation, subject to the Canada Corporations Act, and the Government has last say in all matters." Among other changes the words "parent society" (referring to the T.S. Adyar) were left out, as those words were "not required to be in by-laws by Adyar's Rules."

Mr. Treloar adds: "When I received the letter, Feb. 12th that noted our excommunication, I immediately sent off a letter of explanation of our actions, said that there was never any intent by our Board via the by-law changes to break from Adyar, suggested they had acted rashly... I acknowledged that the break was in place, at Adyar's doing, and invited/awaited a reply, which never came."

A follow-on article in the C.T., "The Implications and Future Path" make clear there are now two Theosophical Societies in Canada, one directly connected with Adyar called The Canadian Federation T.S. (formed in the

1920's), and the autonomous T.S. in Canada. Says Treloar: "We have historically always been a thorn in the side of Adyar, critical when wrong or folly appeared. A.E.S.Smythe in the twenties was highly critical of distortions of the original teachings being put into the E.S. by the Leadbeater-Besant duo.... Now we have the opportunity...of having two organizations... The choice.. is fair and just..."

MESSAGES TO CONVENTIONS:

And Other Writings on the Policies, Work and Purposes of the Theosophical Society.

First published in 1943 in commemoration of the passing of Dr. G. de Purucker on September 27, 1942, and now republished commemorating the fiftieth anniversary of that important 'moment' in history.

We quote from the original Compilers' Preface: "This is not a book of

technical teaching. It is a book stating the policies of the T.S. In the light of G. de P.'s years of leadership it is interesting to have these policies, as presented at various places and times and covering a period of thirteen years, gathered together for study and reflection. Open to the obvious criticism of some repetition, the articles and addresses have been left by the compilers as originally given, without doctoring, in order to show the consistency of aim and objective which stamped G. de P.'s work and achievement, and in order to emphasize the fact that his words in this book with an almost dogged and urgent persistence hammer home the same traditional and wise policy first inaugurated for the T.S. by H.P.Blavatsky."

And from one of G. de P.'s public addresses:

"The Theosophical Movement today is reaping the karmic consequences

of past errors, and, alas, in many cases, of mistaken views. But this very fact makes it incumbent upon all those possessed of some Theosophical influence, however small, to aid in guiding our common ship towards the spiritual North Pole towards which in the beginning its course was set by the Masters of Wisdom and Compassion and Peace."

Order from: Point Loma Publications: P.O.Box 6507, San Diego, Ca. 92166. 252 pages, paper \$7.95

THE ECLECTIC THEOSOPHIST: INDEX to 126 Issues (1971-1991) General Index, Editorials, Selected Articles, Book Reviews. Compiled by Mark Jaqua. 152 pages \$4.00. Order from: Point Loma Publications, P.O.Box 6507, San Diego, Ca. 92166.

FROM LETTERS RECEIVED

From: Veyangoda, Sri Lanka, 8th June 1992:
Dear Friend,

You have been corresponding with us for a considerable length of time and forwarding to our lodge periodically your valuable spiritual literature which we always treasured and made available to a large circle of aspiring seekers on the path of Truth.

It is with deep feeling of sorrow that we are writing this letter to inform you that our Founder-President K.M.P. Mohamed Cassim of Perfect Peace Lodge shed his mortal coil peacefully on 28th December 1991 leaving behind a considerable number of loving friends and relations who sincerely miss his gentle mien, his benevolent help and his mature spiritual guidance.

It is our humble wish and prayer that the good work that was being carried out by him, should be continued without cessation in the interests of the people of all communities and religious persuasions whom he was endeavouring to serve.

We shall therefore be grateful if you will kindly send all future correspondence to Mrs. K.M.P. Mohamed Cassim and be so good as to continue to send your magazine regularly to our Lodge.

Thanking you for your continued support and co-operation.

Yours in Universal Service,

M. Madhar Natchiya

(Secretary to Mrs. K.M.P. Mohamed Cassim)



Pervin Mistry, Mississauga, Canada. — I am reading Miles MacAlpin's *Book of the Living: A Handbook of Self-Directed Consciousness* (Point Loma Publications) and find it very interesting and inspiring. It is written in a most unique style, and it makes the reader very attentive. Rather than place the meal before you all cooked and ready to digest, the author makes you shop for the ingredients too from some deep recesses of your mind, and makes you do your own cooking!

Robin N. Rayes, Norman, Oklahoma: I enjoy your magazine *The Eclectic Theosophist* very much. Keep up the good work.

G. A. Farthing, Surrey, England: I must take this opportunity of congratulating you on the first issue of the revamped *Eclectic Theosophist*. I think this certainly brings it into the beginning of the 21st Century in a very worthy way.

Emma B. Hoffman, Plano, Texas: I just know that the publications I have received from PLP have been more inspiring to me than most of the previous Theosophical material I had studied, and I feel it is extremely important for PLP to continue as such a source.



AND OF BOOKS...

THE LAST BOOK BY KENNETH MORRIS

The Chalchiuhite Dragon by Kenneth Morris. A Tor Book, Tom Doherty Associates, Inc., New York, March 1992, 292 pages, hard cover, \$19.95.

The inside cover states: "Based on Aztec history and mythology and set long before the coming of the Spanish invaders, *The Chalchiuhite Dragon* recounts the rise of the greatest of all the philosopher kings of the Aztecs. Rich in wonderfully soven character and detail, this novel is a lost classic of fantasy fiction, on a par with *The Book of Merlyn* by T. H. White."

Kenneth Morris lived at Point Loma from 1909 to January 1930, and it was on his journey homeward to his native Wales at that date that he began the chapters of this book. He died in 1937 in Wales. His other books are *The Fates of the Princes of Dyfed*; *The Book of the Three Dragons*; *The Secret Mountains*; and by Point Loma Publications: *Through Dragon Eyes: A Journey to the Exotic World of Kenneth Morris* (editor: Jelynn Hoffa).

O, MY DIVINITY!

Montague A. Machell

"O, my Divinity, Thou dost blend with the earth and fashion for Thyself temples of mighty power!"

Katherine Tingley: "Invocation to the Higher Self"

The expression "the Deity" tends to invoke, almost inevitably, the idea of a person or a power.

The expression "Divinity", on the other hand, associates itself with a condition or degree of inner attainment.

The fragment of a Theosophic invocation quoted above seeks to associate this "state", as a positive attitude of mind and heart, toward man himself. It invites him to link his mortal state with the Absolute, implying that the power of such association is limitlessly constructive. It issues this invitation from the conviction that earthly living has a primary goal; that goal is a universe spiritual in origin and purpose. GROWTH, the one eternal objective of him who sees himself identical in nature and destiny with his universe.

This is a vastly extended program that is a far departure from the frame of mind to which most of us are addicted, which contemplates the sin and shame of the world as things we can do very little about. It affixes reform upon the individual choice of every man. It is less a plan of action than a plane of thought, which alone can make the plan effective. The words, "O my Divinity!" are addressed by the somewhat inadequate mortal personality to the Absolute in man himself—the Greater Self, or plane of Buddhi-Manas. Their importance lies in the fact that they express a recognition of "Deity", not as a personality or personalized state, but as the heavenly, living core of earthly man.

The essential significance of the Theosophic Life inheres in its unin-

terrupted quest of lifelong "at-homeness" on the plane of Buddhi-Manas—a consistently sustained "state" of spiritual awareness. Such a state, beyond its power, little by little, to transfigure the spiritual life, exercises a calculable effect upon the astral plane of the universe. This effect, which will, most probably, be discounted one hundred per cent by so-called "common sense rationalists", is, notwithstanding, an influence to be seriously reckoned with. It is a basic influence in individual and world thinking that goes to the very root—the spiritual root—of human consciousness. Its influence, however rarely acknowledged, cannot fail of fundamental results, affecting, as it does the world's basic malaise—selfishness—and the manifold fruits thereof.

No disease as deeply rooted as this is amenable to superficial remedies. Originating in an alienation between the True Self and the temporary personality, the cure must begin by bringing the two selves together—a state of union attainable by spiritual living, first of all. Faith in an extraneous "Redeemer" has proven its inadequacy. Divinity, finding expression in selfless dedication to the good of all—a Universal Brotherhood of the Universal SELF—alone can reach the heart of this disease. Divinity, in and of man himself, must be involved—a psychotherapy of Eternity, not of Time—MAN, his own conscious Redeemer.

This means re-building, not "tinkering" with the life structure. It calls upon this humanity to vacate the ghettos of greed and selfishness, and build in their place "temples of mighty power"—a vividly individual type of architectural design that, out of the flesh and blood of a frustrated mortal, inspires a divine triumph of beauty and symmetry through the invocation of that Divinity which "blends with the earth and fashions for itself temples of mighty power."

The dimensions and proportions of this design may be brought home more

vividly, perhaps, if we remind ourselves that these canons of architecture dare to associate man, the builder, with the Absolute—that root and origin of his essential Self. "Build thee more stately mansions, O my soul!" The soul, being rooted in the Infinite, must not any constructive living on the part of man transcend time and place?—a realization that leads us naturally to the last stanza of this invocation:

"O. my Divinity, blend Thou with me, that from the corruptable I may become incorruptable; that from imperfection I may become perfection; that from darkness, I may go forth in light!"

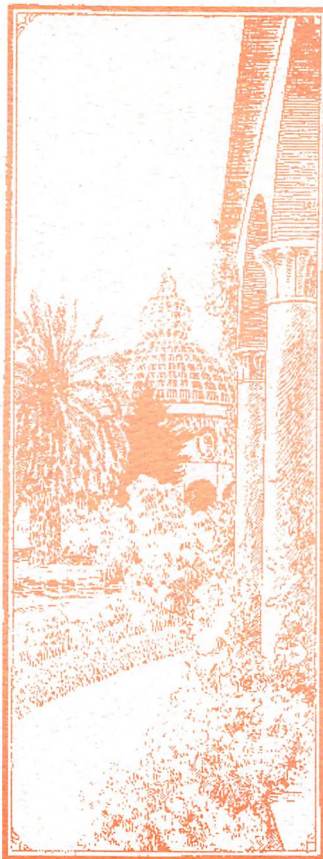
An invocation, surely, that raises aspiration to a glimpse of the ABSOLUTE!

Has not such a glimpse the power to lift everyday earth-life to the plane of applied Religion? Does it not remind us that a life lived on the plane of Divinity is, by its very nature, a religious offering? When the poet assures us "Life is real! Life is earnest! And the grave is not the goal," he has not told all. As an embodied manifestation, the life of man transcends merely temporal and material existence. It is a Way of Manifestation for this disguised Angel of Destiny. Earth's play-acting has to do with an unearthly drama, the drama of the Master Builder, raising a "temple not made with hands".

To forget and fall short of the sublime denouement of this drama is man's heartrending tragedy, a tragedy that need not and should not be enacted here. He has spent too much time on his knees begging forgiveness, when he should have been manfully striding on stage, giving heroic utterance to immortal lines. This earth has need of its Master Builders that they may glorify this earth with "temples of mighty power". Only on the plane of the Spirit can they be raised up on this earth, day by day, through the dedication of inspired architects of the Spirit, working out the blueprint of the Infinite.

In the point of rest in the center of our being, we encounter a world where all things are at rest in the same way. Then a tree becomes a mystery, a cloud a revelation, each man a cosmos of whose riches we can only catch glimpses. The life of simplicity is simple, but it opens to us a book in which we never get beyond the first syllable.

Dag Hammerskjold



The Eclectic Theosophist is dedicated to publishing essays, studies, fiction and poetry from the Wisdom Religion that expresses the essential underlying unity of life, including philosophy, science, ethics, myth, sacred literature, and the world's religions. The "Blavatsky/Point Loma Tradition" follows a qualitative value sourced in the ancient 'Perennial Philosophy', re-established in the West, by H.P. Blavatsky during the Theosophic Renaissance of the latter part of the last century. Our purpose is to serve as an open forum for the ablest exponents of Theosophic insight, thought and practice from both the ancient world and current time.

